PSYCHOLOGY OF LEADERSHIP

HENRY EDWARD TRALLE

Central BAPTIST
THEOLOGICAL SEMINARY
in memoriam
H. A. BOLLE
presented by
Mrs. E. L. Prine
KANSAS CITY, KANSAS

Mrs. Mabel Bolle

PSYCHOLOGY OF LEADERSHIP

BY HENRY EDWARD TRALLE

PSYCHOLOGY OF LEADERSHIP

BY

HENRY EDWARD TRALLE

AUTHOR OF "DYNAMICS OF TEACHING," "STORY-TELLING LESSONS," ETC.

THE CENTURY CO.

New York & London

LIBRARY
CENTRAL BAPTIST SEMINARY

Copyright, 1925, by
HENRY EDWARD TRALLE

PRINTED IN U. S. A.

301.155
T769

Dedicated

TO MY PARENTS, HENRY AND CATHERINE ELIZABETH TRALLE, WHO, BY EXAMPLE AND PRECEPT, TAUGHT ME MANY OF THE TRUTHS PRESENTED IN THIS BOOK.

28027

FOREWORD

I have been asked, on many occasions, by many individuals, to write this book, and the appreciative response accorded its contents, when presented in the form of lectures in schools and conferences, encourages me to hope that these laws of leadership may attain a wider usefulness in this printed form.

The book is an attempt to present the assured results of scientific psychology briefly, clearly, dynamically, and inspirationally, for the assistance of maturer young people and those adults who are not too old or too wise to learn and to grow, and it is hoped that the personal note so frequently struck in these pages will serve to enhance the practical value of their intimate messages.

If somebody had done for me, twenty-five years ago, what I, in this book, have tried to do for others, I think I should have been deeply grateful, and that I should have been saved from many mistakes and failures.

HENRY EDWARD TRALLE.

New York City,
February 2, 1925.

CONTENTS

CHAPTER		PAGE
I	From Whence Leaders	3
II	Instincts and Intelligence	25
III	Personality Factors	50
IV	Subconscious Resources	72
V	Learning to Remember	94
VI	Eyes that See	117
VII	Habit Investments	140
VIII	Custom and Progress	162
IX	Head Tonics	185
X	The Will to Win	205
	Selected References	229

PSYCHOLOGY OF LEADERSHIP

PSYCHOLOGY OF LEADERSHIP

CHAPTER I

FROM WHENCE LEADERS

A leader is an earthly star. He is the one human being in a hundred who shines out through the insufficient luminosity of human mediocrity and lights up the dark places of social obscurity.

Leaders are the illuminators of the world. Sometimes we call them geniuses, though the word "geniuses" usually is reserved for the leaders of the leaders, the brightest of the earthly stars.

I shall hang what I have to say about geniuses upon the five poetic pegs of some lines I wrote a few years ago.

From Whence Geniuses

From whence, tell me, do geniuses spring,
The ones who cause the world to swing?
They come from the crowds, and not from the clouds.

What magic touch aroused their souls,
And urged them on to worthy goals?
A mother's wise love, inspired from above.

Who fanned the spark of genius there,
And made it burn so bright and fair?
A teacher with skill to stir and to thrill.

How chance they to be known to fame,
And called throughout the world by name?
They 've learned how to work, and never to shirk.

How do they reach the glorious heights?
How do they win the world's great fights?
Achieved through their pluck, and not any luck.

I. GENIUS IS DEMOCRATIC

From whence, tell me, do geniuses spring,
The ones who cause the world to swing?
They come from the crowds, and not from the clouds.

The world's leaders come from the *crowds,* and not from the clouds. They may come from almost any home, anywhere, any time, without giving notice to anybody. Without doubt, the leaders of the next generation are very close to us now, if only we had eyes with which to see them.

Passing through a park, in a Mid-Western city, I came upon a bronze statue of heroic proportions

—a tall, gaunt, rugged figure portrayed in a long Prince Albert coat and uncreased trousers, the big feet encased in rough boots, and one big hand folded over the other—and, as I looked into that virile, serious face that seemed to have written in it the history of all the ages, I stood with uncovered head, and asked, "From whence did you come, O Statesman Genius, savior of the Union and emancipator of a race?"

And a voice long hushed seemed to answer, "I came from the crowds, and not from the clouds."

"You did indeed," I said, "and I once saw, on a Southern hillside, the little log cabin out of which you came."

Genius seems to run in some families; but, sooner or later, it seems to run out again. Why does it run out, and how did it run in, in the first place? Nobody seems to be able to answer either of these questions.

It is said that fifty members of the Bach family, in five generations, were notable musicians. How did music get into that family in the first place, and why did it get out after a while?

We need, of course, to take account of our ancestors, though some wag has said that most of the old "family trees" seem to be producing "nuts" these days. However that may be, it is well established that heredity alone cannot adequately explain genius, if we mean organic heredity, that is, all that was in the original germ plasm, not even when we take account of atavism,

by which is meant the sudden appearance in a descendant of some characteristic of a remote ancestor, as when a red head suddenly bobs up, after four or five generations of black heads.

There were, in the original germ plasm which later became a human being, certain physical characteristics, as height or shortness, black hair or red hair, brown eyes or blue eyes, and a nose that turned to the right or the left or up—or that just got started and did not turn any way particularly.

Were there also, in that plasmic beginning of the genius, this leader of whom we are thinking, certain individual mental characteristics that constituted a basis for genius—musical, literary, artistic, oratorical, mechanical? I suppose nobody knows absolutely. It has been generally so held. It seems to be clearly established that it is impossible to make a musician, for instance, out of any individual selected at random. At the same time, I think it likely also, though it is not now generally so held, that there was *a sufficient plasmic basis for genius of some sort in every normal human being,* and that he may become one of the leaders among men, provided he has a favorable *social heredity*—home, school, and community influences.

So far as organic heredity is concerned, it may be found, when we know more about it, that any differences in bases for genius may be due not to individual differences in mental characteristics

but to differences in the strength of certain instincts and in the driving power of the essential life energy.

In any case, we need to give attention both to *eugenics,* seeing to it that human beings are well born, and to *euthenics,* seeing to it that they are well environed.

Surely it is more important that we have well-born babies than it is that we have well-born chickens, pups, kittens, calves, and pigs! Some years ago, a friend of mine paid twenty thousand dollars for two pigs, on account of their eugenics, and the investment proved to be a profitable one.

We need, as a people, to take eugenics seriously, and to invest more largely with a view to a better-born generation of human beings. It is imperative, moreover, that we make larger investments in euthenics—in educational institutions, in laws that protect childhood and youth, in wholesome recreation, in non-commercialized amusements, in socialized churches, in religious education.

It is more than probable that almost any commonwealth of the United States has in it more geniuses in possibility than have been developed in all the world in all the centuries, if only the rest of us had the prophetic insight to see there what God sees, and to coöperate with Him in faith and intelligence and courage.

It would be a mistake also for any of us adults to say: "All that may be true, but what about me? Both my organic heredity and my social

heredity have been wrong, and it is too late for me to hope to become a leader among men."

In the first place, the chances are that the heredities may have been better than we realize, and besides history is full of refutations of such pessimistic assumptions. Many a man has refused to be bound by his ancestors or to be thwarted by his environment. He has bound his ancestors and conquered his surroundings, building his own world from within by the creative power of personality, and has taken his place among illustrious leaders—sometimes after his hair has begun to turn gray or even to *turn out.* He has become an earth-born star to light the ways of men up the rugged steeps of life.

II. THE HOME'S CONTRIBUTION

What magic touch aroused their souls,
And urged them on to worthy goals?
A mother's wise love inspired from above.

It is to the *home* that we must turn if we would uncover the deepest secrets of genius. In the early life of every great leader, there was the potent influence of a mother or a father, or both—or some one who took the place of one or both.

Right influences in the school and community may make leadership possible despite the lack of proper home training, and sometimes in the face of bad home training, but it is only the right kind

of home that can make possible the highest type of leadership.

In some cases, the home influences are so powerful that these develop exceptional leadership with little or no help from the schools.

At six years of age, Thomas A. Edison was sent to school, and always was at the foot of the class. At the end of three months, he was sent home by his teacher, with a note saying: "Keep this boy at home. He is too stupid to stay in school."

The mother said to herself: "My boy is not stupid. It is simply that the teacher does not understand him. I will teach him myself, and I will show the world that my son has brains enough."

So, during the next eight years, with love, with patience, and with intelligence, this mother gave this boy practically all the schooling he ever had. She taught him to read rapidly, with pleasure, with understanding, and with appropriation of the essential values of what he read. She taught him to think for himself.

At eleven years of age, the boy had gathered together two hundred bottles, after persuading his mother to allow him to use some shelves and a bench for a "laboratory"; and, in order to make sure that no one would meddle with his materials, he wrote two hundred "poison" labels, and pasted them upon the bottles.

After a while, when he became a newsboy on a

railroad, young Edison spent his spare time between "runs" in a library; and, not knowing what he wanted to read, he would tackle a shelf of books, no matter on what subject, and read everything that was on that shelf, and then would begin on another shelf.

One of the most successful educators in America is Angelo Patri, born in Italy, author of the book, "A Schoolmaster in the Great City," in which he says: "I remember sitting with the family and the neighbors' families about the fireplace, while Father, night after night, told us stories of the Knights of the Crusades or recounted the glories of the heroes of proud Italy. How he could tell a story! His voice was strong, and soft, and soothing, and he had just sufficient power of exaggeration to increase the attractiveness of the tale. We could see the soldiers he told us about pass before us in all their struggles and sorrows and triumphs. Back and forth he marched them into Asia Minor, across Sicily, and into the castles of France, Germany, and England. We listened eagerly and came back each night ready to be thrilled and inspired again by the spirit of the good and the great. Then came the journey over the sea, and the family with the neighbors' families were part of the life of New York. We were Little Italy."

It was not only that the spiritual values of the stories got into this boy's life and made a man of him, but that unconsciously he was being trained

in the art of story-telling, the one best method of teaching, and thus was being saved from the formalism and didacticism that afflict so many teachers and schools.

The great military hero of the Southland, Robert E. Lee, owed his military genius to his cultured mother rather than to his warrior father, the fighting "Light-horse Harry."

In a Southern library, I found a Lee biography in which it is recorded that, for several years, during the boyhood of Robert, while his father was in the West Indies, seeking to regain his shattered health, this boy was with his mother, in her loneliness, for several hours each day, during which time she told him the stories of the achievements of the great men of history, and of the exploits of the military heroes of the world, including those of his own father.

Thus Robert's mind was turned toward things military; his ambition was stirred; he was developed into one of the greatest military geniuses of all times. It was during those significant years with his mother that there were also developed in him, to a remarkable degree, those Christian attitudes and ideals from which he never swerved.

Many other examples might be cited. When any one of us begins to look back to find the occasion of the best in his life, he is conscious of the "magic touch" of some one who lived and loved when he was a child.

If this be true, every parent should be an earn-

est, persevering student of child psychology, the accumulated common sense of the ages with reference to child nature and child training, the composite wisdom of many parents and teachers. Every father ought to know at least as much about the inside of his boy's head as he knows about the inside of a Ford or a Packard. Every mother ought to know at least as much about child nature as she knows about flower nature or chicken nature.

It ought to be exceedingly encouraging to some of us who have not realized our dreams of leadership to consider that we may make it possible for sons and daughters to reach the promised lands which we ourselves have never been able to enter.

III. THE POWER OF THE TEACHER

Who fanned the spark of genius there,
And made it burn so bright and fair?
A teacher with skill to stir and to thrill.

We shall never be able properly to estimate and to appreciate the importance of the *teacher* in the development of leadership. The leaders are prone to assume that their leadership is due to their inherent abilities and their own efforts alone; and they do not seem to realize that their native endowments would have remained latent and inoperative, for the most part, had it not been for the teachers who "fanned the spark."

So quiet and non-spectacular are the learning processes, so hidden from the possessor are the springs of thought and action in the depths of consciousness, and so unobtrusive are the dynamic urges of the teaching act that the teacher never looms large in the thinking of the taught.

A reputable teacher of dramatics, after many years of success in developing actors and dramatic readers, committed suicide, in New York City, a few years ago, because his students would attribute their successes to their own brilliance and would neglect to give him his due share of credit.

In the experience of any thoughtful leader, who is given at all to intelligent self-analysis, his teachers appear larger, the farther he gets away from them.

My teacher of English in college was an enthusiastic young man, about twenty-four years of age; and he seemed to take a special interest in me, and once arranged an extra class for my benefit. He helped me to appreciate the beauties and possibilities of our language and literature, and fired me with an ambition to speak and to write clear, vigorous English.

My debt to this teacher of English, I now see, is incalculable; but at the time I took him for granted, and had no adequate appreciation of what he was doing for me.

Twenty-five years later—a few months ago—I was lecturing in the town in which this teacher

is now an honored professor of English in a reputable college, and I said: "There sits in this audience, this evening, a man who, more than a quarter of a century ago, was one of my teachers in college. He taught me to love my native tongue, and to appreciate its literature. I owe to him an inestimable debt of gratitude; but never during these years, until now, I am ashamed to say, have I ever told him so. I might have found his address, and I might have written to him occasionally some words of appreciation; but I did not do it, and this tardy acknowledgment and apology comes too late to be appreciated by him. It can only embarrass him, I know, but at least I have somewhat purged my own soul; and, it may be, have helped all of us into a more adequate appreciation of our teachers."

There was another young professor, who got me interested in history and economics, and who taught me the uses of a library, and how to read an average of two worth-while books a week for the remainder of a lifetime—and to do this during the rest and recreational periods of a busy existence. And to this teacher I have only recently said, "Thank you."

There was a third teacher who taught me how to think for myself, and to let my thinking begin where the thinking of others leaves off. There are no words in our richest of languages that are strong enough to express even the smallest part of the appreciation I now have for this

teacher; and it is too late even to attempt it, for his prophetic voice is no longer heard among men, and Uncle Sam's carriers do not reach the pleasant place of his present abode.

Then there was the teacher who led me out from the musty places of metaphysical psychology, in the department of philosophy, into the broad, bright spaces of genetic, experimental, social, religious, and practical psychology. The monument I have erected to him in my heart can never be high enough to do him justice.

I must mention one other teacher, the teacher who guided my feet in the pious paths in which they had been placed by my parents, and who led me to dedicate my life to character building, putting the service motive at the front in my thinking so successfully that the spiritual entities and not mere things have been preëminent in all my experience through all the years.

Could any amount of money ever pay for the service that teacher did me in keeping me from worshiping the money gods? No, not in a trillion of eons.

Of course, not all of my teachers were good teachers. I had my share of poor ones, but I cannot hold any grudge against them, because I cannot remember any of them. I remember only my good teachers, and shall remember them with everlasting gratitude.

The real need for all of us, after we grow up, is to realize that school commencement never was

intended to be the end of education, but rather the beginning of a better education, and to continue to be students all our lives, always learning from the world's best teachers through a persistent and discriminating use of books and journals, through membership in educative organizations, and through personal contact with teachers in night schools, in summer schools, and in extension classes. We never should consider that we are educated, but always only in the process of being educated.

IV. WORK AS A FACTOR

How chance they to be known to fame,
And called throughout the world by name?
They 've learned how to work and never to shirk.

Some one said to Thomas A. Edison one day, "I told a friend the other day that I consider you the greatest genius in the world."

"Genius!" said Mr. Edison. "Do you know what genius is? Genius is one per cent inspiration and ninety-nine per cent perspiration."

Another asked Mr. Edison, "How do you go about inventing anything?"

He said, "I first find out all that everybody knows about the subject, collecting and reading everything concerning it, with the help of my assistants; and then I go at it, keeping my mind upon it and experimenting for from twelve to

twenty hours a day, and I stick to it until I get what I want."

When questioned further, he said, "Before succeeding with my electric light, I tested six thousand vegetable growths for an ideal substance for use as a filament inside the glass tube. Every nook of the world was searched, and I finally got it."

Mr. Edison once said to a young man, "Never look at the clock except to be sure that you get to work early enough in the morning."

One of the great universities tried for three years in succession to get Mr. Edison to come to the school in order to have a degree conferred upon him, and every time he would say: "Sorry I cannot come. Too busy. Keep it for later." When a university in England wanted to confer a degree upon him, he said: "What! Cross the ocean for that? Too busy, too busy."

Mr. Edison is quoted as having said, recently: "I do not approve of the present-day college graduate. My main objection against the college graduate is that he objects to work, especially when it is dirty work. He does not want a job with much work to it. He expects to be appointed foreman at the end of his sixth week. Most of the men working for me have never gone to college."

This statement raised a storm of protest on the part of the friends of the colleges, and most of us feel that it is not quite fair, for the fact is

that the majority of those who are afraid of work never saw a college; but at the same time we must concur in Mr. Edison's insistent emphasis on work as essential to success in every vocation. "Everything that is worth while," as he puts it, "is hard to get. If the answer to any life problem is easy, it is wrong."

However large we may make *plasmic* genius, we must award the prize to *plodding* genius.

The theory and the practice of all the ages unite in saying to us that the highest innate genius must remain forever in the obscurity of the unknown unless it is discovered and brought to light and developed by hard, persistent work.

V. MORALE AN ESSENTIAL

How do they reach the glorious heights?
How do they win the world's great fights?
Achieved through their pluck, and not any luck.

Every successful leader believes in himself and in his work. He faces his task with hopeful unafraidness. He has courage, pluck, morale.

It is said, when our soldiers landed in France, to participate in the World War, a French woman of prominence, said: "I do not wish to see these soldiers. They are too few, and they are not trained; they cannot really help." But, because of her husband's official position, she was present

at the grand review; and afterward she said, "I had not been watching the American soldiers marching by for ten minutes until I knew I had been mistaken in my thinking about them, for I saw that their coming meant victory. It was in their faces and in their stride. They had come over to win the war. They fully expected to do it. They were on their way to Berlin."

Where did our soldiers get that morale that turned the tide of battle and helped the Allies to win? Certainly not in six months of intensive training alone. They had acquired it in twenty years of training in the American homes and schools, where they were taught to face courageously the facts of life and to fight cheerfully their daily battles with confidence in ultimate victory. "The mental attitude," says Edgar James Swift, "ends by altering the effects themselves. If a man expects a plan to succeed, the chances are that he will carry it through; and if one anticipates failure he is quite certain to be gratified."

An important part of the work of the successful football coach consists in developing morale in his team. After the great victories of Princeton over Harvard and Yale, a few years ago, attention was called to Coach Bill Roberts's mottoes that were hanging on the walls of his team's club-room. One of them was: "The team which won't be beaten can't be beaten."

DISCUSSION

1. It will be my purpose, under the head of Discussion, at the close of each chapter, to provide material and suggestion for interesting and profitable class discussion or private consideration.

2. Prof. Albert Edward Wiggam, in his brilliant book, "The New Decalogue of Science," greatly over-emphasizes, I think, the importance of organic heredity, as compared with social heredity, apparently not realizing that, in so doing, he is cutting the very tap-root of educational effort. He says, for instance, that there are fifty million people in this country who have not sufficient brains to get through our certified high schools. Might he not more truthfully say that we educators and legislators have not brains enough to make adequate educational provision for them and to see that they do get through our high schools? In order to stress the importance of eugenics, he need not have belittled social heredity. In doing so he ignores established biological and psychological facts, and omits the testimony of certain reputable biologists whose experiments with the lower forms of life tend to show the power of environment upon life in its very beginnings. He defines eugenics as "a method ordained of God and seated in natural law for securing better parents for our children, in order that they may be born more richly endowed, men-

tally, morally and physically, for the human struggle.'' This definition is quite adequate, and all of us ought to agree that eugenics is a highly desirable method of race improvement. At the same time we ought to see that the very making of eugenics effective in practice is dependent chiefly on education, a fact which Professor Wiggam tacitly acknowledges in the very act of writing his book; for books are an important part of the method of education.

3. The physicians, Drs. Walsh and Foote, in their book, ''Safeguarding Children's Nerves,'' say, in the chapter entitled ''The Bogy of Heredity'': ''There is a tendency in present-day science to do away with even more of the bogy of heredity than ever had been the case before. We heard so much of the Jukes family and the Killikats and others, and how much heredity means in making people criminals and ne'er-do-wells that we have been inclined to think that men are the representatives at best of their inheritance, the victims of heredity as it were. It was very much like the old-fashioned doctrine of predestination. But now we have come to realize that opportunity, and the individual himself, and his will power, may enable him within limits to break and change the results of heredity and start afresh to the great advantage of himself as well as of those with whom he is brought into contact. The family of Jonathan Edwards is often cited as an example of the opposite influence to

that exerted in the Jukes and Killikat instances, but some one looked beyond Jonathan Edwards himself, and found that in the immediate preceding generations the family was not very exemplary or indeed of the kind that might with any assurance have been expected to have very reputable descendants."

4. Prof. C. M. Child, in the department of zoölogy in the University of Chicago, after conducting laboratory experiments with lower forms of animal life and plants for twenty years, concludes that environment shares equally with heredity from the very beginning of the life "in the development of the individual from the egg." He says, "Heredity constitutes the sum total of the possibilities and environment determines which of them shall be realized in a particular individual." See Prof. Child's book, "Physiological Foundations of Behavior."

5. For a comprehensive statement of the views of the hereditarians, see the first chapter in "The Psychology of Childhood," by Norsworthy and Whitley, and for a presentation of the other side of the question, see "Social Heredity and Social Evolution," by Conn.

6. In his "Psychology of Christian Life and Behavior," W. S. Bruce, D.D., says, "Religious genius is just a deep sense of the Divine Presence at the moral center of a man's nature."

7. For a helpful discussion of work and play,

see Cabot's "What Men Live By" and Patrick's "The Psychology of Social Reconstruction."

8. George Albert Coe, in his "Law and Freedom in the School," says: "If parental affection were wise, it would give the parent no rest until he learned what science has to say as to the nutrition and physical care of the child; as to how habits are formed, and what habits need to be formed or avoided in childhood; how to instruct children of different ages concerning sex; how to coöperate with the day school and the church school in their work of teaching; how to develop self-guidance in the child, and how at last to emancipate him from parental control. If parental affection were wise! What we see in most families is action, often genuinely planned action, based upon the fallacy that what I feel strongly must be so, especially if I act from affection. The result? Ask any teacher who knows intimately the life of children!"

9. Some of the more readable and helpful books for parents are the following: "Mothers' Problems," Clark; "The Healthy Child from Two to Seven," McCarthy; "Fireside Child Study," DuBois; "Child Nature and Child Nurture," St. John; "The Dawn of Character," Mumford; "The Parent and the Child," Cope; "The Psychology of Childhood," Norsworthy and Whitley; "Safeguarding Children's Nerves," Walsh and Foote; "Sex Education," Wile; "Growth and

Education," Tyler; "Misunderstood Children," Harrison; "Home Occupations for Boys and Girls," Johnston; "Religious Education in the Family," Cope; "Short Talks with Young Mothers," Kerley; "Child Nature and Child Training," Forbush; "Child Training," Patri; "The Job of Being a Dad," Cheley; "Brothering the Boy," Raffety; "Making the Best of Our Children," Wood-Allen; "The Girl in Her Teens," Slattery; "Girlhood and Character," Moxcey; "Being Well Born," Guyer; "The High School Age," King; "What Ails Our Youth?" Coe; "Story Telling Lessons," Tralle.

10. Hugh Elliot, in his "Human Character," says: "Though genius is a rare quality, it is probably more abundant than might be supposed, for the reason that in the majority of instances it never comes to fruition. Success in life is only partly due to individual qualities; for the rest, it is due to a favorable environment."

CHAPTER II

INSTINCTS AND INTELLIGENCE

Every human being is a bundle of instincts plus intelligence; and the greater the proportion of intelligence, the more really human he is, and the more a leader.

No one can get rid of his instincts, but he can supplement and control them. Even the lower animals do this. Not even the dog is controlled by instincts alone. He directs his life through instincts plus intelligence. Some of our instincts need to be strengthened, and others need to be weakened. All of them need to be supplemented by intelligence.

A man places himself below the dog when he excuses his shortcomings by saying: "I could not help it. I was born that way, and I am not to blame. Instinct was to blame. I simply acted naturally." No individual has a moral right to act naturally, in the sense of acting instinctively. Every one is under obligation to act intelligently and righteously. And he will do so if he avails himself of the resources at his command.

"An instinct," following William McDougall, "is an innate mental disposition that liberates and

directs psycho-physical energy, when stimulated by its proper object, and involves the whole organism in a total reaction toward its goal."

I shall discuss here sixteen human instincts, dividing them into four general classes, which I shall call perpetuative, protective, progressive, and coöperative. Various other classifications of the instincts have been suggested by different psychologists, and there is no general agreement as to their number and nature and names. But this lack of agreement is serious and disturbing chiefly in philosophical psychology: in practical psychology it matters much less.

I. PERPETUATIVE

There are three instincts which we may call perpetuative, namely, food-seeking, mating, and parental; for these make for the perpetuation of human beings.

1. Food-seeking Instinct

The strongest of all the instincts is the inborn mental disposition toward the seeking of food when hungry. Man is wisely so constituted that he cannot be very much interested in anything else when he needs food. I venture to present here, in summary, a composite of the wisdom of many writers on the subject of eating, as follows:

(1) *Eat once a day.* I mean, eat one real meal

a day, a course dinner, if that is practicable. As to the other meals of the day, it does not matter much, just so there are at least two of them, and provided they are light and limited in variety.

(2) *Eat what you want.* Beware of the food faddists. If you must go on a diet, do it only under exceptional circumstances, on the advice and under the direction of a competent physician.

(3) *Eat what agrees with you.* One may eat what another would better not eat, and the food-needs of the same individual may change from time to time. Frequently it is not something he is eating that disagrees with any one, but something that he is *not* eating. He may need to eat more, and not less. Probably he needs to exercise more, so that he can safely eat more.

(4) *Eat many kinds of food.* To be "finicky" in eating is a great misfortune to the eater, and to others. Any one can learn to like almost anything that anybody else eats if only he will taste it, and keep on tasting it from time to time. Many of us have learned to like tomatoes and olives and raw oysters and Casaba melons. It is not advisable to eat too heartily at any time, or to eat many kinds of food at one meal, but to seek a variety from day to day.

(5) *Eat with enjoyment.* Make a happy business of eating. Get your mind off your work, and make play of your eating. A man whose work demands his attention while he eats has no work that is worth doing. And soon he may have none

at all. If you are a "busy business man," avoid the bad practice of rushing from your office to a club table and there trying to talk business while you eat. Even church executives sometimes sin in this way. Take time to eat, and have a good time at it. Spend at least an hour at dinner, and then do not try to work at anything until about thirty minutes have elapsed after finishing the meal. Give your food a chance, at least once a day, at your principal meal. The other meals may require less time. Light conversation and wholesome fun will help any meal; and will increase any individual's ability to work, will enrich his personality, and will minister to leadership.

2. Mating Instinct

The second strongest of the human instincts is the mating instinct, and there is nothing ever wrong about it except when it is not properly supplemented with intelligence. It is the foundation of love and courtship and marriage and homemaking. It is an important factor in effective leadership. Here again I venture to present, in a few brief statements, a precipitate of the wisdom of many writers on this subject.

(1) *Be charitable in your judgments of others.* Some human beings are a hundred times more strongly sexed than others, and should be judged accordingly. On the other hand, the stronger this

instinct in any one of us, the more necessary it is to supplement it with intelligence; for, if rightly directed, it is an element of power in personality and of control in leadership.

(2) *Think of sex proportionately.* Let it have a proper place in your thinking, but not too large a place. Do not devote a very large proportion of your thinking to it, and, when you do think of it, remember that, while the mating instinct is one of the strongest of the instincts, it is only one of sixteen or more of the human instincts, and do not be misled by the Freudians, who hold, in effect, that sex largely controls almost all of human behavior, and who regard all love as sexual. Speaking of this latter view especially, Prof. William McDougall says: "The sensational psychology, based on such rotten foundations as these, serves to sell the books which contain it by the hundred thousand; but I am not sure that the popular interest in psychology of this kind gives ground for rejoicing. It is useless to attempt to argue with a Freudian; he is a devotee of a sect, not a man of science, and, like all sectarian enthusiasts, he is impervious to the shafts of reason. If he is an unusually open-minded specimen, you may succeed in pinning him down to the admission of the fallacies by which the sexual dogma is defended; he will always elude you in the end, by retorting that Freud does not use the word sexual in the ordinary sense. And neither he nor Professor Freud himself will ever

tell you in what sense he does use the word. The Freudian reasoning is in the main a peculiar process which can only be characterized as 'persuasion by innuendo.' "

(3) *Think of sex purely.* Spend little time in the company of those who are perverted in their thinking of the mating instinct, for you cannot associate with such people without being influenced adversely in your own thinking. Avoid books and plays and pictures that distort and unduly magnify sex relations. Practise thinking of members of the opposite sex as you would like to have others think of those of that sex who are nearest and dearest to you. Consider that, from the selfish point of view alone, the highest pleasures that grow out of this God-given instinct are possible only to those who are sane in their thinking about it, and who are controlled and clean in their relations to it.

(4) *Be absorbed in your work.* Keep happily busy at some good life job, if you are a man, and thus avoid sexual temptations. Throw yourself into your work with whole-hearted enthusiasm. No loafer ever can be a good lover, and experience the true, high thrills of a worthy love, and drink from the cup of unpolluted blessedness in one's mate. An idle wife is a continual menace to herself, to her husband, and to society.

(5) *Be true to an ideal of mated love.* If you are not married, rest in the confidence that there are in the world a thousand or more members of

the opposite sex any one of whom would make for you a suitable mate, and make it your business to find and wed one of them. In the meantime keep busy at your work, and hold, in sacred continence, that which is yours alone to give, against the day of your destined mating. If you are married, then play the game according to the rules of God on a fifty-fifty basis, with love and loyalty and patience, ever fanning into brilliant blaze the spiritual fires on the family altar, which always has been the center of all the highest thinking and the noblest achievements of the sons and daughters of men and women.

(6) *Make marriage a means.* Marriage never should be regarded as an end in itself, but only as a means to a higher, fuller, richer, more useful life. And, normally, nearly always, it should mean children. This brings us to a consideration of the next instinct.

3. Parental Instinct

The parental instinct is stronger in women than in men; but he is a poor sort of man who does not love children, and delight in them. She is a spoiled, deluded woman who does not love babies, and she is a fool who lavishes her parental affections wholly upon dogs, or cats, or birds, when she might lavish them upon babies. A baby is not much more trouble than a dog or a *doglet,* and not very much more expensive. And one healthy

human baby is worth more than all the dogs and doglets that ever were held in the arms of women.

Few of us parents, perhaps, have appreciated adequately the fundamental value of our children to ourselves. It is not simply that parenthood is a duty, and on the whole a very great pleasure; but it may be at the same time a most important means of self-education. The bearing and rearing of children is not only the chief business of life but is also the best school in life. While parents are training their children, they are themselves being trained in the most effective way possible. It can scarcely be questioned that the headship of a family of several children reacts constructively on the parents' personality and their possibilities for leadership. The sense of responsibility, the solving of family problems, the incentives to effort, the exchanges of affection, the imposed restraints, all are graduate courses in the greatest of universities.

II. PROTECTIVE INSTINCTS

Three of the human instincts may be classed as protective, making for the protection of the individual and the group, namely, the combative, escape, and repulsion instincts.

4. Combative Instinct

This is the innate disposition that leads an individual, when aroused by anger or other emo-

tional incitement, to get rid of any obstruction to any purposeful effort.

In the intelligent human being to-day, this instinct does not function so much in physical combat, in private quarrels or in war, as in the fighting of evil within and without, in the fighting of fears and weakness and laziness and ignorance within, and the fighting for ideals and causes and principles and children and freedom and opportunity without. People like to follow the leadership of such a fighter.

When any one quits fighting he has quit living, in any way that counts for anything. No one should be pugnacious, nor irascible; but at the same time he should be a fighter in the best sense, for every worth-while life is a life of combat, a life of struggle, a life of overcoming, and the last battle is never won, until the fighter is ready to quit, and to say, "I have fought the good fight"—and then he hopes to continue in conquests beyond the range of this present limited vision.

It is this combative instinct combined with intelligence that has impelled every pioneer and explorer that ever ventured into the unknown, and that flung him unafraid against the last great adventure.

5. Escape Instinct

In the early history of humanity, fear and flight were just as important in protecting the indi-

vidual and the group as anger and fight, particularly when the latter could not avail and it was necessary to get away from danger. But in modern life there is only a small place for caution, which is a child of this instinct, and almost none at all for fear and timidity and terror, which are no longer a protection but rather a handicap to men.

The problem with us to-day is to get rid of our fears, many of which we acquired in childhood from ignorant or vicious elders. There is just one way to do this, and that is to bring them into the light of intelligence, and then dismiss them. The heaven of fears is ignorance. I shall name a few of these fears, with brief specific suggestions regarding their cure.

(1) *Fear of other people.* Most of us, I suppose, are afraid of other people who are wiser or wealthier or more prominent than we are. But why should we be afraid of them? They are merely human beings, made of the same stuff of which we are made, and at one time may have been of less importance than any one of us. Let us cultivate a genuine interest in these other people, exhibit kindly feelings toward them, and show a desire to learn from them; and thus our minds will be distracted from ourselves and our affairs. "It is a physical impossibility to entertain at one and the same time fear for ourselves and consideration for another," says D. Macdougall King.

(2) *Fear of criticism.* Who are we that we should not be criticized adversely, or even ridi-

culed? The only thing we need to be fearful about is that the bad things others say about us may be true. Was there ever anybody that was any account who was not laughed at or criticized by somebody? It is well to remember, too, as has often been pointed out, that frequently "a knock is a boost."

(3) *Fear of illness.* There are many people, especially those who are in middle or later life, who live in dread of some kind of physical or mental breakdown, on account of the daily grind of life. But work does not hurt anybody. About the only danger of disease in maturer years, so the physicians tell us, is from infections; and a prominent physician says the way to guard against infection is to obey the four commandments of health, as follows: (a) Take care of your teeth; (b) watch your tonsils; (c) watch your sinuses; (d) watch your intestinal tract, especially the colon. Dr. William S. Walsh, in his book, "The Mastery of Fear," says: "It is perfectly possible to have a blood pressure, temperature, pulse and weight above or below 'normal' and to sleep but five or six hours a day, and yet be vigorous and in no way endangered." In any case, a morbid dreading of disease can only serve to make us more susceptible to it. The only justifiable fear of illness is that which results in improvement in health habits.

(4) *Fear of death.* If we live as we ought, we need not worry about dying, and, anyway, to

worry about death will not keep it away, but only hasten its coming. As to the pains of dying, we have no reason to fear, for Dr. Walsh tells us, on the authority of scientific observation at the bedside of thousands of persons, that physicians are able to make this statement: "The majority of the dying die tranquilly and while unconscious, and the period of unconsciousness may last minutes, hours or days. While one is unconscious, pain, physical or mental, is absent. Therefore, the majority of the dying are absolutely devoid of distress. The modern methods of preparing the dead for burial should discount the fear of being buried alive."

(5) *Fear in superstitions.* Superstition is a variety of fear, usually acquired during childhood from ignorant adults. There is no basis in fact for any of the popular superstitions. I broke a mirror many years ago, and have had good luck ever since. I have started on many journeys on a Friday, have slept in No. 13, have seen the new moon over my left shoulder; and always have come back home without a scratch of any kind. If anything ever should happen to me, I am convinced that it will not be on account of anybody's signs or omens or spells. And I am not "knocking on wood" as I write this line.

(6) *Other fears.* The basic cure for the above-named fears, and for all other fears to which man is subject, is twofold, namely, to get the facts and then to get into the subconscious self through the

conscious self the suggestion that there is nothing to be afraid of. This is one place, at least, where autosuggestion will work, and without using any particular set phrase. Simply let the fearful individual give to himself the facts and tell himself that he has nothing to be afraid of, and that therefore he is not going to be afraid.

6. Repulsion Instinct

It is said that our remote ancestors were saved from poisoning themselves with berries and roots through the bad smells and tastes that caused them instinctively to avoid or reject the noxious.

This instinct would seem to be of very little value to-day, unless it be that some avoid contagions and infections through a repulsion that keeps them at a distance from some other people.

On the other hand, unless properly supplemented with intelligence, this instinct is likely to lead to an excessive daintiness and to an exaggerated fastidiousness, in connection with foods and dress, and particularly with reference to the appearance and behavior of other people.

III. PROGRESSIVE INSTINCTS

There are four instincts, namely, curiosity, acquisitive, constructive and esthetic instincts, which may be called progressive, since they make for individual and group progress.

7. Curiosity Instinct

Any new thing or person or object or situation that is not too new is a key that unlocks the curiosity instinct. This instinct disposes the individual to attention with suspended judgment and to investigation for clearer perception.

This instinct still is a valuable one, for curiosity is at the basis of very much of our learning, and is a valuable asset in the development of the sciences.

Systematic training in perception will be of great assistance in strengthening this instinct. Two individuals can make a game of observation, walking through a store, or past a shop window, and then determining which can name the larger number of things which he has seen.

The most hopeless fool in the world is the sophisticated fool, who, in his all-sufficient wisdom, never sees anything that is interesting, and never discovers anything that evokes enthusiasm.

8. Acquisitive Instinct

This is the instinct that is responsible for thrift in those individuals who mix with it a proper proportion of intelligence. And, in this country, where hundreds of thousands of people make it a practice to spend everything they get hold of as soon as they get it, and where enough food is wasted every year to feed another hundred million people, it would be a fine thing if this instinct

could be considerably strengthened among the great masses of the people generally. "Economize and save" is a slogan that needs to be made widely effective in the interests of the increasing welfare of humanity.

On the other hand, this acquisitive instinct has been so strengthened in many people that it has developed in them a mean miserliness and unprofitable hoarding for the mere sake of having. There are people who even hide their wealth from themselves, and who, with all their possessions, do not live in decency and comfort.

9. Constructive Instinct

To this instinct the world is indebted for its builders; and it needs to be so strengthened and supplemented by intelligence in the great masses of people that every one will build something that will be of value to humanity, a box or a boat, a puzzle or a palace, a skillet or a school, a car or a character, an organ or an organization.

There would seem to be no good reason why every normal human creature should not be a worth-while creator of something that is humanly helpful.

10. Esthetic Instinct

There seems to be good reason to believe that there is something inborn in us that responds with pleasure to rhythm and harmony.

The disposition toward rhythm may make of one a supporter of good music, or, it may be, a musician, or it may make him a mere dancing jumping-jack to jazz accompaniment, according to the amount of intelligence that is mixed with the instinct.

The disposition toward harmony, namely, the appreciation of anything as being in harmony with itself, the thing for which it exists, and with its surroundings, makes for order and symmetry and appreciation and beauty, when rightly supplemented with intelligence; but, when intelligence is lacking, it develops artistic bores and fussy, overparticular housekeepers, and those hypersensitive souls who live in a perpetual hell of discordant jangles.

IV. COÖPERATIVE INSTINCTS

The largest group of the instincts may be classed as coöperative, because they make for cooperation among human beings and promote social welfare. They are the gregarious, sympathy, laughter, submission, appeal, and self-assertion instincts. All of them are good when controlled by a developed intelligence, but may result in bad when not properly directed.

11. Gregarious Instinct

A sense of loneliness is due to this instinct; and what could be more painful? This hunger for the

presence of other human beings makes us willing to surrender a degree of freedom for the sake of association with others, and this is the instinctive basis of society and of all group activities.

This instinct needs to be intelligently developed and directed. It is not good for any one to be very much alone, and every one should mingle freely and frequently and happily with others. He should learn how to make himself agreeable and helpful to others. He should practise the art of friendship and the method of coöperation, and must do so if he is to be a leader.

Any one who restricts himself in his friendships and fellowships to a clique, or a coterie, or a lodge, or a club, or a fraternity, is unncessarily limiting the measure of his personality and the scope of his activities.

12. Sympathy Instinct

The instinct of "primitive sympathy" facilitates social activities and makes for sociability. It leads any one to "laugh with those that laugh and to weep with those that weep." It is the socializing, "humanizing" phase of human nature.

When not properly supported by intelligence, it leads to an excessive sharing of the emotional excitements of the crowd, to mob violence, to gang depredations, and to weak sentimentality. With a proper admixture of intelligence, it produces a

rational pity and compassion and kindness that feeds the hungry and cares for the unfortunate and heals the sick and rights the wrongs of the oppressed. As a rule, this compassion is best expressed through hospitals and asylums and various benevolent organizations, but always there is opportunity for that individual expression of acts of kindness and helpfulness that make all life more worth while.

Among the worst characters among us, are some individuals who have a liberal share of the material things of existence, and a fair measure of schooling, but who are unsympathetic and cynical and hard and selfish.

A saving measure of sympathy in a leader enables him to understand and appreciate the point of view of others, and to gain their cordial cooperation. Sympathy is a most effective type of persuasion.

13. Laughter Instinct

We laugh at failure and suffering when not too pronounced, particularly if they are a little out of the ordinary, and this saves us from being oversympathetic and overburdened, says McDougall. The laughter instinct is nature's method of keeping us from taking ourselves and others too seriously.

Laugh and cry live next door to each other, in

any normal human being, and always on friendly terms, visiting back and forth frequently.

Laughter is not an indication of imbecility, but of intelligence. One of the funniest things in New York is a university professor who says that wise men do not laugh, and that the men of the future will know too much to laugh at anything; and he advocates museums to save jokes. The fact is that many crazy men do not laugh. Nor do morons and some college professors.

The laughter of a leader who knows how and when to laugh is suggestive of good will toward others, and is an element of strength in leadership.

14. Submission Instinct

Submission to superior intelligence or character or power facilitates group efficiency, makes leadership possible, and benefits all concerned. When unduly developed, this instinct leads to excessive humility, unmanly meekness, and painful shyness.

Properly developed, it leads one to stand in awe in the presence of the grandeurs of creation, and to be becomingly reverent before the great of earth and of heaven.

This instinct should be so developed in every leader as to enable him to submit cheerfully on occasion to the leadership of others. Before

leaders can become leaders at all, they must learn to follow the leadership of others. In order to learn to lead, they need to be led.

15. Appeal Instinct

Individuals in whom the appeal instinct has been overdeveloped are tearful and complaining and dependent. They are the beggars on the streets. They are the wives of the clinging-vine variety in the home. They were mismanaged children that cried and whined their way through a troubled childhood.

Those in whom this instinct has been intelligently directed will confide in sympathetic friends, will make known their needs on occasion, and will not be too proud to allow the competent to assist them.

The strongest among us will need assistance at times, and we should be glad to receive just as we should rejoice to serve.

This instinct, if overindulged, leads to self-pity, which is ruinous to successful leadership. A leader must have enough subjectivism to profit by criticism, but not to get the "blues" over adverse comment.

16. Self-assertion Instinct

The instinct of self-assertion is of high importance in making possible self-respect and reason-

able pride and worthy ambition and dominant leadership. In many individuals this instinct was unduly suppressed in childhood, and in some cases well nigh crushed.

When wrongly developed this instinct leads to conceit and selfishness and ruthlessness. It may make of one a bully or a bore, a bandit or a "bonehead."

It is essential to any high degree of worthy leadership to recognize and consider the strength of the self-assertion instinct in others. Every aspiring leader should heed the following suggestions:

(1) *Share responsibility.* A sharing of responsibility with others develops in them a sense of self-importance and a personal interest in a mutual undertaking. A leader must learn when and how to share responsibility with others. He must learn to delegate responsibility.

(2) *Confer frequently.* A leader is not a boss. He does not issue orders. He does not impose ready-made plans upon his associates. He develops his plans with the assistance of his coworkers. He gathers them around a table in conference, and draws them out in thought and speech; and the plans thus evolved are mutual plans. All have had a share in their making, and all feel responsible for them. The leader is no longer in the position of one saying, "Help me take care of my brain children," but instead is saying, "Let us take care of our brain children."

(3) *Practise courtesy.* Give your co-workers a chance to talk. Listen to them attentively, with indications of interest and appreciation. Treat them with respect and consideration. Regard them as intelligent human beings, and deal with them as you would like to have another deal with you under the same circumstances. Avoid the manner and the tones of a boss.

(4) *Show appreciation.* A true leader gives the largest possible measure of credit to his associates. What he wants is not credit, but results; and the results always are most satisfactory when the leader exhibits cordial appreciation of the suggestions and the efforts of those who are working with him. A few sincere, discriminating words of approval, combined with moderate requests and modest suggestions, are more effective in securing adequate coöperation than many words of fault-finding and abuse and command.

(5) *Compromise occasionally.* A leader should not expect to have his way all the time; and he will have his way oftener if he will allow others to have their way a part of the time. It seems to be characteristic of social progress that many important advances must be achieved through compromise. When a leader deems it advisable to compromise, he should yield gracefully and smilingly. He will then be regarded as a "good sport," and his position as a leader will be strengthened.

(6) *Work indirectly.* Get another individual to present your suggestion in conference, sometimes, and let him think that it is his own suggestion. Work with individuals through other individuals. Sell your ideas to your crowd through the books and magazine articles and speeches of others. Appear but seldom as an advocate or a pleader. And then present your views with clearness, force, and skill. Use judgment and tact. Have confidence in yourself, in your ideals, in your associates, and in your organization. Work and wait. Some years ago, in a board meeting, a man of influence opposed vigorously a suggestion that had been made by the leader. The leader said: "All right, let us drop the matter. Perhaps we may want to consider it at a later meeting." Then he brought influences to bear upon that man without his knowing it, and waited. Six months later, in another meeting of the same board, that same man arose and made the very suggestion he had opposed six months before, believing it to be his own original plan; and the leader tactfully assisted him in making the plan effective.

(7) *Demonstrate ability.* The chief factor in all leadership is the leader himself. Leadership is not a bag of tricks. It is not effected through any hocus-pocus. It is a matter of personality and skill and intelligence in the leader himself.

DISCUSSION

1. It has been said that "instinct is a dangerous word," and that "too many psychologists have hypnotized themselves with its aid and slipped away dreamily into metaphysics." For discussions of instincts, see McDougall, Cabot, Du Bois, Thorndike, Colvin and Bagley, Saxby, Hollingsworth and Poffenberger, Dresser, Dunlap, Edman, Ellwood, Marshall, Moore, Pillsbury, Platt, Robinson, Wallas, Warren, Woodworth, Paton, Drever.

2. For a discussion of fears, see "The Mastery of Fear," by Walsh; "Why Worry?" by Walton; "The Conquest of Fear," by Basil King.

3. A book that was written for the sake of children is almost as helpful for adults, namely, "Safeguarding Children's Nerves," by Walsh and Foote.

4. Discuss the following statement from one of the recent books: "The number of suicides is constantly increasing in our generation, and the age at which self-destruction is accomplished is on the average younger than it used to be." Why so many suicides? What can be done about it?

5. For a suggestive discussion of laughter, and a statement of the many various views of different authors, see "The Psychology of Laughter and Comedy," by Creig.

6. Albert Edward Wiggam, in his "New Decalogue of Science," suggests the following new

Golden Rule: "Do unto both the born and the unborn as you would have both the born and the unborn do unto you."

7. Not many months ago, more than a thousand New York business men met at a testimonial dinner to do honor to a man who had started in business with nothing twenty-three years before and had made more than six million dollars simply by gaining the confidence of all with whom he had dealt by being thoroughly and completely honest, and never undertaking to hide anything from anybody about himself or his business. This man says: "The best way to get what you want in life is to play with the other fellow, not against him, and never to try to fool anybody. If something should happen to-morrow to sweep away every dollar I have in the world, I don't believe I would be frightened, for, with the experience of the past twenty-three years to guide me, I could rebuild my fortune in half the time it has taken me to make it."

8. Prof. Charles A. Ellwood, in his "Introduction to Social Psychology," says, "The great increase of sympathy and altruism in these higher forms in modern society is probably the surest guarantee of continued progress and the ultimate social adjustment of all classes, nations and races in the modern world."

CHAPTER III

PERSONALITY FACTORS

No one can be a leader unless he can "sell" himself to others, and he can do this only through a developed personality. Such a personality may be said to embody nine basic qualities, or factors, all of which may be cultivated and strengthened. These are vitality, attractivity, emotionality, cordiality, mentality, spirituality, sincerity, audacity, and individuality.

I. VITALITY

Vitality is a combination of physical energy and mental alertness. It includes physical earnestness, as well as moral earnestness, and makes the impression of interested aliveness. It expresses itself in a vibrance of the voice, in a brightness in the eyes, and in quickness and decision in movement.

It involves a controlled giving out of an abundance of nervous energy, but it is not nervousness. It expresses itself in animation, but it is more than "pep."

It is dependent in part on native endowment, but in a large measure on physical and mental fit-

ness, and it involves a conscious and habitual effort to throw the total self wholly into the activity of the moment.

All great leaders in industry have vitality; all popular actors and actresses have it; all effective public speakers have it.

I suppose that America has more good speakers —in the pulpit, on the political stump, and on the lecture platform—than any other country in the world. But we might just as well have a thousand good public speakers where we now have one, if the other 999 had not been toned down into excessive quietness and slowness by that creeping paralysis, all too prevalent in many schools, which may be designated as "formalism."

We must have knowledge, we must use correct English, we must arrange our thoughts in logical order; but, in all our getting, we must get vitality, if we are to be effective as speakers.

And, when I speak of speakers, I am not speaking simply of those who address large audiences, but also of those who speak to small audiences in clubs and conferences and committees and homes. In almost all the callings, an individual's chances for advancement and for the attainment of conspicuous leadership are increased many-fold if he is able to speak effectively—and this means that his speaking must be characterized by vitality.

This is true even when one individual is speaking to another individual. What chance has a salesman who is excessively quiet and exasperat-

ingly slow? He is saying more with his quietness and slowness than he is with his words, and what he is thus saying, by indirect suggestion, is, "What I have to say amounts to very little, and what I have to sell is worth still less."

A salesman, in order to sell any kind of goods, must first "sell" himself, and this means that he must throw himself into his selling, heart and soul —he must have vitality. He must not have noise, "pep," bluster, insolence, discourtesy, and egotism, but he must have a controlled, directed vitality.

II. ATTRACTIVITY

Attractivity in personal appearance is dependent on neatness, style, and taste. It is true that clothes do not make the man, but it also is true that clothes do advertise the man—either favorably or unfavorably.

The personal appearance of a man proclaims him to be an individual with self-respect or the lack of it, an individual with due consideration for others or the contrary.

Others are prejudiced in our favor or against us by our personal appearance when they first meet us. They immediately look at us and judge us; and they will be slow to change from this first impression of us, since first impressions are strongest.

It is the part of common sense and "good

business," therefore, for every man to appear personally as attractive as possible—to average at least three hundred and sixty-five baths and shaves a year, to wear clothes that are clean and that fit, to wear out a manicure set every year or two, to keep his shoes shined, to dress within the limits of the mode of the time and place in which he lives, to exercise good taste in the selection of materials and colors and styles and combinations, and to dress quietly, within his means and suitably to his occupation. All this is possible even to a man of meager income.

When a man is engaged in manual labor, he must, of course, dress accordingly; but at other times he must be a "good dresser" in the best sense if he would maintain his self-respect and demand the respect of others.

If any man has brains, he will do well to use a fair proportion of them on himself. If he would have the confidence of respectable, sensible people, he must avoid all pronounced colors, all loud suitings, and all extremes in style.

It is important also that he should seek to express his own individuality and to attain a personal distinctiveness in his appearance, within the range of accepted standards.

All this will apply in principle to women as well as to men. Women are supposed to know how to dress, but, in many cases, this is a violent assumption. Many women dress well, and present a most attractive appearance. They dress neatly,

quietly, simply, modestly, becomingly, fashionably, individually, and economically.

Some of them, however, have not even learned that pronounced stripes up and down cause a tall woman to look six inches taller than she is, and twenty-five pounds lighter, while pronounced stripes around cause a plump woman to look six inches shorter and fifty pounds heavier.

III. EMOTIONALITY

In the highest type of leadership, there is a happy mixture of the intellectual and the emotional. Nobody can warm up to an "iceberg."

A great leader is likely to have great likes and dislikes, and to give occasional expression to these strong feelings. And people like this element of "humanness."

The man whom people like is the man who likes people. If any individual believes in people, and likes them, somehow they will find it out, though he may not say very much about it. It is a well-recognized principle in psychology that the expression of an emotion tends to develop a similar emotion in others; and it is a fact of common experience that love begets love, that hatred begets hatred, that smiles beget smiles, that happiness begets happiness, that admiration begets admiration, that ridicule begets ridicule. People tend to feel as we feel, to like what we like—to like us if we like them.

If we take fun and faith into our tasks, our tasks are thus magnified in the thinking of others, and there will be developed in them appreciation of us and our work. A happy, optimistic spirit is "catching." A pessimist may attain fame as a writer or a philosopher, but will never be a leader of men in any true sense. On the other hand, any one need not be very learned, or very famous, in order to be a real leader in the best sense, brightening life for others and making a substantial contribution to human welfare.

IV. CORDIALITY

There appeared in one of our magazines, a few years ago, an article entitled "A Million Dollar Smile." It was about a man who had attained success in business and had become the head of his concern because he knew how to smile and to appear interested when he had dealings with others. He shook hands as if it were a pleasure to him. There was an inflection of cordiality in his speech when he talked to others. There was a direct looking into the eyes of the other and an interested, pleased, expectant manner.

If such friendliness is worth a million dollars in business, it is worth a billion and more in the coin of the spiritual realm on earth.

When I was a college student, I was told by one of the judges, after engaging in a debating contest, that the judges of the contest would have

given me first honors instead of second honors if I had not "looked so sour."

I said to him, "I did not know I looked that way."

"Well, you did," he said. "You looked as if you could bite a nail in two, and as if you would like to tear your opponent into pieces."

"I did not feel that way," I said. "I was just in earnest."

"But that is not the way to show your earnestness," he said. "You should learn to smile, and should cultivate a friendly manner."

After I had recovered from the hurt of this plain talk, I began to appreciate the advice, and I tried to profit by it. I said to myself, "I am going to learn to smile even if I have to paint a smile upon my face until it gets to be natural."

V. MENTALITY

By mentality I mean mental alertness, human awakeness, persistent aliveness, appropriate responsiveness.

A human being is an intelligent organism; and, during his waking moments, he ought to be reacting vigorously and purposefully to his whole continuous environment.

Mentality expresses itself in attention to what others are saying and doing, and in interested and interesting response to their words and deeds. It expresses itself in a courageous facing of facts,

in an intelligent meeting of life situations, in the adequate solution of social problems, and in effective coöperation with others in worth-while undertakings.

Most people seem to be only about one-fourth awake, even in their liveliest moments, and vast numbers of them are chronic sleep-walkers in the open day.

Those who have the most mentality are not always the ones who have been in school the longest. A college diploma is not a proof of mentality. Mentality does not consist in an accumulation of facts, nor in the ability to discuss philosophy.

Those who possess mentality always are better educated than others, in the best meaning of the term "education," for they have learned how to think effectively. Where and how they learned to do this are incidental.

He who would be a leader must be a lifelong reader and student, refusing to regard a school commencement as a *quitment,* but rather as a *beginment.* He must read, on the average, and at the very lowest allowance, one worth-while book a month—twelve a year, sixty in five years, three hundred in twenty-five years. One or two good books a week would be better.

The young, inexperienced reader may find helpful the following suggestions:

(1) *Read advisedly.* Seek the personal advice of two or three leaders in whom you have confidence, and run through book reviews and an-

nouncements, in order that you may make a wise selection from the more than eight thousand books that are published every year.

(2) *Read rapidly.* The more rapidly you read, the more benefit you will gain from your reading, provided you read with understanding and appreciation. The slower reader is not necessarily the better *assimilator.* Quite the contrary, hundreds of experiments have shown the rapid reader to be the more masterful reader. Slowness in reading frequently indicates laziness and befuddlement rather than profundity. A good standard reading rate is a page a minute for the average three-hundred-page book.

(3) *Read open-mindedly.* He who is willing to read only that which he already knows and believes will never learn anything from anybody. A friend of mine says that the most helpful book he ever read made him so angry at the time that he threw it out of the window. But he could not get away from it, and he recovered it and read it again. We must read not only for confirmation but for reformation.

(4) *Read progressively.* A growing reader will be continuously outgrowing books, just as a growing boy outgrows clothes. I should not think of wasting time now on some kinds of books that once helped me.

(5) *Read thoughtfully.* A reader should not read sponge-fashion, but organism-fashion—just

as the sponge did when it was alive—reacting at every moment. While he is reading, he should be weighing, considering, judging, willing, applying.

(6) *Read selectively.* Why should any reader feel under any obligation to finish a book which he begins, or to read every sentence or paragraph as he comes to it? It is quite sufficient in some cases to read only selected paragraphs, in order to get the value of the whole, or even to read only the chapter headings and subheadings, when the book deals with material with which the reader already is familiar.

(7) *Read coöperatively.* It is well if the reader can belong to a reading circle or a training class, that he may have the stimulus of example and co-operation.

(8) *Read unselfishly.* If the reader reads for pleasure, he should read for something more. If he reads for personal profit, he should read for something besides. He should read in order to extend the benefits of his leadership among men.

(9) *Read gratefully.* If, about the three-hundredth page of a four-hundred-page book, you get an idea or an inspiration, you have acquired something for which mere money could not pay. The very least the reader can do is to read humbly and gratefully, and to seek to express his gratitude in improved leadership.

(10) *Read appropriatively.* If any one reads a worth-while book, and remains as he was, then

he has not really read it at all. Form this resolution: "Every time I read a book, I am going to try to find in it at least one thing that I can take into my innermost self, to make me different and wiser and better and more useful."

VI. SPIRITUALITY

By spirituality I do not mean anything mediæval or "goody-goody." I remember a man whom everybody called spiritually minded. He would get up in the prayer-meeting, in the little church in the country, every Wednesday evening, and talk and cry. It was always the same talk and the same cry. He was not spiritually minded. He did not have mind enough to be spiritual with.

To be spiritually minded means to have a mind and to use it to such good effect that the material things of existence take their proper place in the background of life. He who is possessed of spirituality exalts mind over matter, and lives in the realm of spirit where material things are only incidental. He lives a life that is fundamentally, essentially, genuinely, and unaffectedly religious.

There are those who foolishly think that everybody would be happy if they had comfortable homes and plenty to eat and wear. I wish there were a more equitable distribution of the wealth of the world, and that everybody had these material comforts, and also a fair amount of leisure;

but this would not mean happiness for everybody —far from it. Those who are dependent on the material things of existence for happiness will never be happy.

True happiness is possible only to those who have spirituality, that is, those who have developed in themselves strong spiritual attitudes and ideals.

An attitude is any individual's fixed way of thinking about anything, with an emotional set of approval or disapproval. Everyone should seek to develop in himself right attitudes toward himself and his work, toward others, toward God, toward money, toward industry and honesty and chastity and truth-telling and courage.

An ideal is a mental picture of any desirable attainment or achievement. If a man has "high ideals," or "standards," we can trust him and follow him. Ideals and attitudes largely control conduct; and we can predict, with some degree of accuracy, what an individual's conduct will be under given circumstances, if we know what are his ideals, or standards, and attitudes—his "sentiments," as McDougall calls them.

In checking up on himself, a person will do well to take stock of his ideals of honesty, truthfulness, unselfishness, love, faith, courage, tolerance, kindness, self-confidence, humility, appreciation, cooperation, generosity, optimism, sportsmanship, service, and other such virtues.

VII. SINCERITY

Sincerity involves a courageous loyalty to truth, in thought, in word, and in deed.

Here again a few suggestions may be in order.

(1) *Court criticism.* This applies not only to friendly criticism, which always should be received with a smiling "Thank you," but also to unfriendly criticism, which, though it may be unkind and unfair, should be carefully pondered; for sometimes a man's enemies turn out to be friends in disguise. Nothing ever is gained by refusing to face the facts of life.

(2) *Admit ignorance.* The world's great men and women never are ashamed to say, on occasion, "I don't know," for they know that nobody knows very much about anything.

(3) *Learn from failures.* It is characteristic of great leaders that they have learned how to turn their failures into stepping-stones to success. It is no disgrace to make mistakes and failures, but it is a disgrace not to learn anything from them. The only individuals who never make mistakes are those who never make anything worth making.

(4) *Do it your way.* Others cannot tell us exactly how to do our work. They can give to us the benefit of their experiences in meeting certain life situations, but we must face our own problems as they are, in the light of the experiences of others combined with our own experiences, and work

out new, individual solutions. Each of us is a part of a social group, with its group limitations and proscriptions; but at the same time there is a large measure of individual freedom, and each of us may dare to be himself and to act in his own way, in the confidence that in so doing his position in the group will be, as a rule, all the more important.

(5) *Speak the truth.* A reputation for truth-telling is more than compensation for any occasional losses which may come to us as the result of a strict adherence to the truth. Aside from the moral aspects of the question, honesty *is* the best policy. If we would lead, others must have confidence in us, and they will not have confidence in liars. Of course, there must be exercised some judgment in the telling of the truth. One need not be brutal in order to be truthful, and he need not tell all the truth all the time. Truth-telling, as well as lying, has its own technique, and it can be done temperately, proportionately, sanely, gracefully, decently, and helpfully.

VIII. AUDACITY

When I was a young fellow, representing a young people's organization, I went to the offices of the president of a railroad company, and insisted on seeing that official personally, assuring the subordinate that I had a private matter of importance to present. When, finally, I had gained

admission to the august presence, I said: "Mr. Smith, I am Henry Edward Tralle, representing the young people of the churches of this State. We are going to hold a convention at Blanktown, on your line. I am going to visit various sections of the State in the interests of this convention, in order to get out a crowd, and, as I am going to do this without any pay for my services, I think it only fair that you should give me a thousand miles of free transportation over your lines."

The president smiled, asked a few questions, rang for a stenographer, and said to her, "Make out a thousand-mile book to Henry E. Tralle, and charge to expenses." I left the office with that book in my pocket, and we had a crowd at the convention.

It is one of the privileges of youth to convert the dare-devil in him into a dare-angel on occasion, and, without any discourtesy or injury to anybody, to venture to do the exceptional thing and to take a chance in the interests of a good cause. The very audacity and assurance of it all will appeal sometimes to a man in a position of influence. A degree of adequately controlled audacity is an element of strength in any personality.

It is the privilege and the duty of every individual to believe in himself reasonably and to assert his personality in all appropriate and useful ways. He should be modestly ambitious and helpfully enterprising. He should take it for

granted that he is in the world for some worthy purpose, and should regard it as his prerogative to make that purpose evident to himself and to others. It is just as bad to think too lowly as it is to think too highly of one's self.

IX. INDIVIDUALITY

Every one of the leaders of the world stands out among his fellows as a high peak in a range of mountains that is not only higher than the other mountains but different from them.

It is his individuality, his distinctiveness, that attracts attention and arouses interest on the part of others. Without this attention and interest, worthy leadership is impossible.

Human beings are interesting to one another because of their differences, and not because of their likenesses; and those who are possessed of the most differences are the leaders, as a rule, provided their differences are advantageous differences and not eccentricities or defects. An idiot is different from most people, but he has not therefore a stronger personality, and he is not a leader.

Even when we recognize the importance of individuality in the development of personality, it is not easy for any one of us to be "himself"; for always there are those at hand who, with the best intentions in the world, would rob us of that which is our most valuable asset.

When I was learning to be a speaker, well-meaning friends would say, "Don't swing your long arms around when you talk," and I quit that. They would say, "Don't put your hands behind your back when you talk," and I quit that. They would say, "Don't dig around in your vest pocket with your forefinger and thumb when you talk," and I quit that. They would say, "Don't make such ugly faces when you talk," and I quit that. They would say, "Don't run your hands through your hair when you talk," *and I quit that.*

After a while I had quit everything anybody could object to. I was "perfect." I stood quietly in the middle of the platform. My tones were well modulated, and my gestures were graceful. There was only one drawback about it all: the people either went to sleep or went out while I was talking.

Then I said: "I am going to dare to be myself —not my 'natural' self in the sense of being as I have become through unintelligent imitation of others, but my own true best self as I am able gradually to discover that self and to improve it, a little every day, through reading and study and reflection and experimentation, and through a thoughtful consideration of the criticisms obtained from others. Both of my heredities have made me different from other human beings, and they tend to make me increasingly different, as I consciously try to develop myself from within, always seeking to conform reasonably to custom

and conventionality. I cannot hope to become a leader if I am a mere imitator, for then I myself am not present, and the individual I am imitating is not present, so there is nobody actually present —and it is impossible for *nobody* to lead anybody."

From that day until this moment, I have never been without my critics, but also I have never been without an ever-growing number of the earth's elect whom I am proud to number among my friends and my helpers.

Sometimes young people will say, in effect, "I am afraid to be different from others, for people then would laugh at me," and the answer is: "Who are you, that you should not be laughed at? When they are laughing at you, they at least know that you are present, whereas, if you were as the others, you would be lost in the crowd. All the great leaders of history have been subjected to the senseless ridicule of the ignorant mob that were not worthy to unfasten the sandals of their spiritual feet. Moreover, it often comes to pass that the *jeerers* are turned into *cheerers*."

DISCUSSION

1. Some years ago, Prof. F. L. Clapp, of the University of Illinois, received one hundred answers to a questionnaire sent to representative school superintendents and principals, and the ten words used most in the hundred answers, to

indicate the qualities in a "good teaching personality," were appearance, address, reserve, fairness, enthusiasm, vitality, sincerity, optimism, scholarship, and sympathy.

2. In an interview with Prof. W. W. Charters, in the "American Magazine" for April, 1924, he was reported as analyzing personality into the following twenty factors: (1) Ambition, (2) industriousness, (3) persistence and patience, (4) dependability, (5) forcefulness, (6) effectiveness of speech, (7) self-confidence, (8) friendliness, (9) adaptability, (10) tact, (11) cheerfulness, (12) good judgment, (13) sensitiveness to criticism, (14) ability to size up people, (15) memory, (16) neatness, (17) health habits, (18) discrimination, (19) economy, and (20) capacity to delegate work.

3. A young woman, who is a worker in religious education, when she read the article to which reference has just been made, arranged a "chart" containing the twenty personality factors and sent copies to eighteen of her friends, asking them to "grade" her, giving her their frank judgment. These friends did as requested, and she found their reports to be exceedingly helpful.

4. Several years ago, a New York school principal furnished a list of questions that might be used by any student in taking a personal inventory, as follows: Part A—Physical. (1) Are you in perfect health? (2) Are you athletic?

(3) Is your posture good? (4) Can you swim? (5) Do you bathe regularly? (6) Do you brush your teeth daily? (7) Do you move your bowels regularly? (8) Do you chew your food well? (9) Do you exercise daily? (10) Do you sleep in a room with open windows? Part B—Mental. (1) Are you well educated? (2) Do you speak English correctly? (3) Do you enunciate clearly? (4) Are you studious? (5) Are you fond of reading? (6) Is your penmanship good? (7) Do you observe things? (8) Have you a good memory? (9) Can you concentrate? (10) Do you think before you speak? Part C—Moral. (1) Is your personal appearance neat? (2) Are you punctual? (3) Are you polite? (4) Are your table manners good? (5) Are you kind? (6) Are you obedient? (7) Are you honest? (8) Are you tactful? (9) Do you exercise self-control? (10) Are you systematic? (11) Are you courageous? (12) Are you ambitious? (13) Are you industrious? (14) Are you modest? (15) Are you cheerful? (16) Are you thrifty? (17) Have you a sense of humor? (18) Have you initiative? (19) Are you optimistic? (20) Are you patriotic?

5. Statistics gathered over a period of years in the University of Michigan show that the men who make good grades and who also are good "mixers" are the ones who become most successful after leaving school, particularly in the abil-

ity to earn money. Social leadership on the campus means a high grade of leadership out in the world.

6. Mr. H. G. Wells has said: "The past century has been the supreme century of material achievement; the next and the twenty-first century will, I believe, be a great fruiting and harvesting time of psychological and physiological science. Man, having run all over the world from pole to pole, having learned how to fly around it in seven or eight days, and how to look or speak round it in a flash, will presently, I think, become introspective and turn his practical attention to himself."

7. Herbert W. Hess, in his "Creative Salesmanship," discusses personality in salesmanship and "the creative personality type of salesman."

8. According to Kathleen Woodward, in the "New York Times Book Review" of August 31, 1924, one of the most remarkable personalities in England was that of Lady Colvin, the wife of Sir Sidney Colvin. "Lady Colvin died on the same day as Joseph Conrad, from whom she received a last glowing tribute written by him only the day before, and who attributed to her much of his success as a writer. For fifty years and more this woman had been the hidden font for the literary lions of to-day. She was more than eighty years old when she died; yet her contact with the outside world and life and letters and all the arts was as fresh as in the days of a glorious youth.

Here beside me in the room were the abundant evidences and testimonies of her peculiar zest and *verve*—on books, reviews, novels, poetry, criticism, drama, music, politics. She seemed to have the power not only to divine a latent literary impulse, but also to fire its possessor with an enthusiasm for exercising this talent. Lady Colvin herself wrote nothing. She was past master in the art of self-effacement. She inspired the achievements of other souls, other minds—Robert Louis Stevenson, Joseph Conrad, Hugh Walpole, Rudyard Kipling, Thomas Hardy, and others."

9. For helpful chapters, see Hollingsworth's "Judging Human Character," Dearborn's "How to Learn Easily," Paton's "Human Behavior," Pyle's "The Psychology of Learning," Robinson's "The Humanizing of Knowledge," Severn's "The Psychology of Behavior," Whipple's "How to Study Effectively," Woodworth's "Psychology, a Study of Mental Life."

CHAPTER IV

SUBCONSCIOUS RESOURCES

In an autobiographical article, entitled "The Compelling Lover," in the "Cosmopolitan Magazine" for August, 1918, Ella Wheeler Wilcox said:

"One night, after coming from a lecture, my husband left me at the door of our apartment, and said he was going up to the Lotos Club for an hour. I prepared for retiring, and then sat down to my moments of concentration. Suddenly I felt that I must go to my desk. I had no idea what I was to do; I had finished my day's work before I went to the lecture, and had no least thought of writing anything more that day. Yet so strong was the urge that I rose, went to my desk, took up my pen, and began to write. I was perfectly conscious, yet my mortal brain certainly had nothing to do with what my pen wrote down. It was as if some one thought for me. I watched my hand form the words with interest, as I would have watched a friend write. This is the poem which came under those peculiar conditions:

Illusion

"God and I in space alone,
And nobody else in view.

'And where are the people, O Lord,' I said,
'The earth below, and the sky o'erhead,
And the dead whom once I knew?'

" 'That was a dream,' God smiled and said,
'A dream that seemed to be true.
There were no people, living or dead;
There was no earth and no sky o'erhead;
There was only Myself in you.'

" 'Why do I feel no fear,' I asked,
'Meeting You here this way;
For I have sinned, I know full well,
And is there heaven, and is there hell,
And is this the judgment day?'

" 'Nay, those were but dreams,' the Great God said,
'Dreams that have ceased to be.
There are no such things as fear or sin;
There is no you—you never have been—
There is nothing at all but Me.' "

Let me put alongside this experience and its interpretation a similar experience of my own, with a different interpretation.

I stood on the upper deck of a ferry-boat, one beautiful fall morning, on my way from down-town New York to Staten Island.

As the boat started, I looked ahead at the

Statue of Liberty on the right and the Brooklyn waterfront on the left, and the entrancing view between.

An ocean liner, under a full head of steam, was plowing toward the mouth of the Hudson, ocean freighters were coming and going, various types of sea-going vessels were anchored here and there, sturdy little tugboats were busily towing their sizable cargoes of commerce, ferry-boats were making their way to and fro, and, above it all, airplanes were flying hither and thither.

As I reflected, I said to myself: "I paid a nickel for this ride, and it is worth a hundred dollars. I am traveling on the highway of the nations, and all the world is before my eyes. There are the flags of the nations, and the peoples of the nations, and the wealth of the nations. This is the most interesting highway in the world —and it does not have to be swept nor *sprinkled*."

Then, by the laws of association, there came to me the thought that every human being has in his heart a highway even more interesting, and over which he himself has the control; and, in a moment of glow, there came up out of the depths of the subconscious part of my self-unity the following lines:

Highway of My Heart

O Highway of my Heart,
I 'm manager of you,

And none can come or go
Until I tell him to.

And all that come and go,
Whether by day or night,
Must be sincere and pure
And good and sweet and right.

I leave it to the reader to say whether or not my lines have not in them more of truth and inspirational value than those of the author of "Illusion."

At any rate, I think my poem came to me in essentially the same way as "Illusion" came to its author. And I should not say that "my mortal brain certainly had nothing to do with what my pen wrote down," for I cannot understand how it is possible to conceive of any brain that is not mortal.

I think of the soul, or mind, as being immortal, but I cannot think of that mass of gray matter which we call the brain, the material thing which the mind, the individual personality, the ego, uses as the instrument, or machinery, of its thinking, as being immortal. The brain, the thought machine, must decay with the rest of the body.

I should rather say that my mortal brain had everything to do with my little poem, that it was the piece of machinery that turned out the product, under my supervision.

Whatever Power outside of me there may be

working in me must work through my "mortal brain," at least while I possess this mortal body; for this mortal brain is the piece of machinery that this Power outside of me, which I call God, has given me for this purpose.

Nor should I seek to create the impression that there was anything mysterious or magical about my inspiration. It was the sort of inspiration, essentially, that every individual has at times, or at least may have.

The materials of my poem had first to get into the subconscious part of me before they could get out. During every waking moment of every human being, the "stream of consciousness" is pouring into the subconscious self the mental materials out of which are constructed all the thought structures erected by the personality.

Or, abandoning this rather crude and outworn figure of speech, it would be accurate to say that the thinking of any particular moment always is influenced to a very great extent by the thinking of the moments that have preceded.

One proof that this is true is the fact that any thought structures always are characteristic of the builders. They are the kind of creations to be expected from their creators.

The poem of Ella Wheeler Wilcox is a case in point. This is the kind of poem that might be expected to come from the pen of this writer. Her autobiographical writings reveal to us the

fact that, for many years she had been a reader of various types of psycho-religious literature, such as New Thought, Unity, Christian Science, and Spiritualism, and that she had associated with the adherents of various isms and cults.

It is to be expected, therefore, that from such *inpourings* there might come out a statement of denial of the plainest facts of common human experience. She even denies the reality of her own existence, while at the same admitting that she has a "mortal mind" that is sometimes in working order—"those were but dreams"; "there is no you"; "nothing at all but Me."

Her poem was plainly a precipitate of an inconsistent mass of current vagaries, and is illustrative of the truth that there are many people who like to roam at will in the dim twilight of the mystical, and who prefer befuddling vagaries to enlightening explanations.

Also, continuing the comparison between the two poems, my "Highway of My Heart" is quite characteristic of myself. It is the type of thing that my friends would expect of me. It would fit in with one of my speeches; in fact, I used it in a speech the same day I wrote it. It was a precipitate of years of reading and thinking.

Make it as light a thing as you will, still I maintain that it is characteristic. It is evidently mine, and it seems a reasonable conclusion that it must first have got into me before it could get out of me.

I. THE POURING-IN PROCESS

What is the practical conclusion, then, the lesson for everybody? It is, patently, this: *Put into your subconscious self now the kind of things you would like to have come out later.*

Would you like to have *poetry* come out? Then pour in poetry. Read widely in the field of poetry, and study the technique of poetic composition, so that your poetic thought, later, may fall into suitable molds, or forms, of poetic expression.

Also pour in prose literature, ancient and modern, covering a wide range in your reading, and, most important of all, pour in your own first-hand, accurate, detailed, thoughtful observations of nature and life, at the same time seeking deliberately to develop in yourself appreciation and understanding and insight and idealism and the common human virtues. In short, live a poetic life, and some day you will be able to write poetry.

Do you want *oratory* to come out of the depths of your subconscious self? Then pour in oratory. Master the technique of public speech as it is taught in schools and in books, and practise the principles and the exercises that develop effectiveness in enunciation, modulation, force, emphasis, pronunciation, gesture, and animation. Master the masses of facts and theories that constitute the background of content for oratory in some department of human thought and endeavor

—politics or science or literature or history or art or medicine or religion.

Do you want *pictures* to emerge from your subconscious self? Then pour in pictures. Endure the grind of schooling in drawing and painting. Learn the secrets of composition. Sit at the feet of the masters. Visit art galleries. Read the histories of art and the biographies of artists. Practise until you have acquired an artistic technique. Train your eye to discern and to appreciate the beauties in nature if you are to be a landscape painter, or in animal life if you are to be a painter of animals, or in human beings if you are to be a portrait painter. Pour in, pour in, pour in.

Would you have *psychology* to come forth from your subconscious self? Then you must study psychology, and read psychology, and think psychology, and dream psychology. Major in psychology in school. Master the theories of psychology as held by reputable teachers of psychology in the standard colleges and universities. Master the results of experimental psychology. Get behind psychology into the realms of physiology and biology. Form convictions on the philosophy of psychological phenomena. Read the books that deal with the applications of psychology, in education and practical life. Be an experimenter in psychology yourself. Make excursions into the byways of psychology, in

psycho-religious literature. And, after a while, you will be able to produce psychology, in book or lecture.

Would you be a specialist in *religious education?* Then pour in religious education for twenty years. Go through the schools, majoring in education. Master the whole field of education in general plus the literature and nomenclature and theory and practice of religious education. Engage in teaching in various types of schools, secular and religious. Read educational literature, associate with educational people, conduct educational experiments. Pour in, pour in, pour in; and by and by there will come forth from your subconscious self substantial contributions in the theory and practice of religious education.

So in every other department of human effort. Decide now what you want to be fifteen or twenty years hence, and begin to pour in what you want to come out, and keep it up, and you will not be disappointed.

This is the psychological conclusion of the whole matter, and it is the law of God: "Whatsoever a man soweth, that shall he also reap."

II. THE PULLING-OUT PROCESS

What is poured in cannot be trusted to come out of its own initiative. It must be pulled out.

What is poured in must be pulled out in one of two ways, through *deliberate conscious effort,* on

the part of the individual himself, or by *outside stimuli.*

My wife said to me, one day, "I want you to tell me what you think of this story."

I said, "All right; read it to me." She read it, and we discussed it.

Then she said, "Help me to name it."

I said, "All right; take your paper and pencil and write down all the names we can think of."

The story was one in a cycle of five Baby Jesus stories for younger children, and this one pictured the flight into Egypt.

At the end of about an hour, we had written out on a sheet of paper forty-four possible names for this story, among them being the following: Saved from Danger; Saved from Harm; Saving the Baby from Danger; The Baby's Safety; Taking Care of the Baby; Caring for the Baby; The Baby's Friends; A Good Baby and a Bad King; A Hurried Journey; Going Away; Away and Away; A Trying Trip; Baby's Best Friends. This last was the title that was finally selected, and the story was called "Baby's Best Friends."

This book was named in much the same way; and so were the chapters. The contents of the chapters are being slowly, deliberately, with persistent effort, and with the aid of the stimuli of notes and clippings that have been collected through the years, pulled up and out from the depths of my subconsciousness. They are made out of what has been poured in during a consid-

erable period by means of studying and reading and teaching.

No human being is equipped with an automatic self-pumping apparatus that pumps out thought as needed. No lazy individual can hope to get anything out of his subconscious self that will have any particular value, either for himself or anybody else. He who presumes upon his subconscious self is doomed to disappointment.

A woman came to me once with a view to taking a course in psychology, and she said: "I want to learn to concentrate. My trouble is that I cannot concentrate properly. I have been studying concentration for three years, but I do not seem to make the progress I 'd like to make, and I thought perhaps your course in psychology might help me."

I tried to give her some idea of the two courses in psychology which I was offering at the time, but I soon saw that she was not interested, in fact that she was not really listening to me at all, that she seemed incapable of concentrating on anything that anybody was saying to her—of really giving attention to anything at all. She was using the term "concentration" in a wholly unscientific way, putting into it an arbitrary content drawn from certain psycho-religious assumptions. She was seeking to concentrate on herself. She was looking inside herself in a lazy, dreamy, befuddled fashion, and she did not see very much, because there was not very much in there to see.

What she needed was to concentrate on something outside of herself, and to pour in, but I could not see that there was very much hope of her ever doing that. Her concept of psychology was too limited, and she was too established in a wrong attitude toward the whole subject to make it worth my while to waste any more time with her, and I dismissed her with: "I fear that my psychology would not help you, and I advise you not to spend any time in this school."

In the pulling-out process, it is advisable deliberately to plan for frequent brief *periods of quiet,* and relaxation, and rest, provided these periods are preceded and followed by longer periods of intense awakeness, aliveness, attentiveness, and inventiveness.

The occasional inspirations that seem to come to us unsought and unassisted are in reality but the overflow of intelligent, honest, balanced, persistent, individual thinking, based on the thinking of others, in pouring into and pulling out of the subconscious self.

The real thinker consciously and deliberately digs around in his subconscious self; and digs up and brings out the genuine good things of life—things that nourish and make strong, beautiful, and worth while all individual and social life.

In this pulling-up-and-out process, if we may call it that, the *conditions of thinking* need to be favorable. Distracting sights and sounds need to be shut out. The thinker needs to be alone, in

surroundings that are favorable to the best thinking.

Of course, it would be a mistake to make the absence of ideal conditions an excuse for not working at all. Some very good mental work is done under conditions that are not at all ideal, but at the same time it is true that the better the conditions are, the better the work ought to be.

Some of my own best thinking has been done late at night, and sometimes after I was in bed, and everybody in the house was asleep. As I now write, I am sitting at my own desk in my den, in a room apart from the rest of the family, surrounded by books and pictures that I love. Sometimes I have gone to a hotel and shut myself into a room for a period of uninterrupted literary effort. Some of my best thinking is accomplished on the train, when the telephones cannot reach me, and there is nothing to do except to think.

It is important to keep in mind that, back of all the thinking that pulls out the real work of a lifetime from the subconscious self, is another kind of thinking, namely, the thinking that keeps *the body and mind clean and fit;* and this can be done only at the price of eternal vigilance, persistent effort, and heroic self-assertion.

For both the body and the mind, this means to keep out the bad and to get in the good, as my little poem says.

It means wholesome food and suitable exercise —daily. It must be done by the individual him-

self. Nobody will do it for him. Indeed, nobody can do it for anybody else. Cleanness and fitness of body and mind must be personally and continuously achieved.

In addition to the effort which must be put forth by the individual, from the inside of himself, in bringing to the surface experience precipitations, so to speak, it is important to understand that this pulling out from the subconscious self may be accomplished also by *outside stimuli.*

This is the explanation of the current saying that a man never knows what he can do until he is compelled to do it. If a man must, frequently he will, even though he had thought it impossible.

It is through the stimulation of compelling circumstances, of conscious need, of apparent necessity, of imminent emergency, that some of the finest achievements of men have been pricked and urged and stung out of the subconscious self into external realization.

It was the dire condition of his enslaved people in Egypt and the burning bush that drew Moses out of his retirement on a sheep ranch, and pulled out of his subconsciousness the hidden resources of a matchless education, just as he had determined to spend the last third of his life in quiet contemplation, and made him one of the outstanding leaders of all time.

It was the ignorance and the squabbles and the danger of Christian collapse on the part of his

new converts from paganism that pulled out of the apostle Paul's subconsciousness some of the greatest of his epistles, after he was chained to two Roman soldiers to languish and to die.

It was Cæsar-worship and the ruthless persecuting of the non-conforming Christians in the reign of Domitian, in A. D. 95, that evoked, through a "trance on the Lord's Day," from the subconscious self of Pastor John on his island prison, in the midst of toilsome labor in a marble quarry, to which he had been condemned as a dangerous political traitor, the writing of that most brilliant book called Revelation, which had in it enough of spiritual inspiration to put new hope into the scattered, harassed followers of the Nazarene and to encourage them to defy Rome and to remain true to their religious convictions, and thus saved the Bible and Christianity for all coming generations.

What is the patent conclusion of the whole matter for every human being? It is this: *Do not whine, do not give up, do not despair, when you are buffeted by circumstances. Fight. This may be your great life opportunity. These blows are not meant to be your death blows, but rather to be helpful stimuli. Do not seek the easy places in life, but rather the places of opportunity. Welcome the ill wind that may blow you some good, the buffetings that will sting you into action, the necessity that is the mother of invention, the blessings in disguise, the failure that puts you on*

your mettle, the responsibility that brings a sense of obligation.

When William Gibbs McAdoo was mobilizing the finances of the United States, under the stress of the World War, and at the same time supervising the railroads of the country, a New York newspaper editor wrote: "With many men who think deeply the subconscious mind takes over many of the day's problems and gives back the answer at unexpected moments. Mr. McAdoo has found that his mind is up to such tricks, and he places a tablet and pencil beside his bed. He is awakened at night by reports from this busy mind, and he jots down on the pad notes bearing upon the questions. In the morning he goes to his office, and once he has started the machinery he pulls out of his side coat-pocket a number of sheets of paper from the night ledger. On these sheets are rude notes. One will bear the name of a man. Another will have a few figures, another will have a single word. But these notes bring back to him the thoughts which barely had time to register themselves on his conscious mind before he fell asleep."

Not only is it advisable to welcome the responsibilities that are thrust upon us, and to seek the hard jobs in life, but *it will be found stimulating to seek the new and the different occasionally,* to get out of the ruts. A rut, as some one has said, is simply a grave with both ends knocked out—a place for the dead to lie in.

Herein lies the argument for changing jobs sometimes, for forming new friendships while holding the same job, for coming into healthful touch with personalities outside the little individual world, for reading new types of books, for seeing unusual places.

I used to live about four miles from my office. I would take the street-car nearest to my home occasionally, then a car on another line two blocks away another morning, and a car on a different line three blocks distant a third morning. Sometimes I would ride down in a "jitney," and once in a while in a neighbor's car—never in my own. Frequently I would choose to walk.

I never take a vacation at any place where I spent the previous summer—and not because I did not pay my last summer's board-bill either. I never have been able to understand why any man wants to buy a cottage and tie himself and his family, summer after summer, to a particular ocean or mountain resort. Every summer I want a change of scenery and people and food. I want a new brand of mosquitoes or ticks. I find it more stimulating.

It is a mistake to read one newspaper exclusively all the time. Every one should read at least two daily papers. And even then there is enough danger of stagnation.

I have made it a practice to see and hear great speakers, and musicians, and actors, and writers, whenever I could afford the time and the money.

While a college student, I once spent my last half-dollar to hear Henry M. Stanley lecture. He was a very poor speaker. What he said could not be heard back of the third or fourth row from the front, but it was worth my half-dollar just to *see* him. He was the man who had done something out of the ordinary. He had gone into the depths of darkest Africa and found the great David Livingstone.

Some time ago, I dropped practically everything else to attend a series of "authors' afternoons" during "Book Week" at a New York department-store. I found a seat well toward the front each time, and I saw and heard many of the popular authors of the day. It was something different for me. It was stimulating.

In discussing the importance of outside stimuli, mention needs to be made of what usually, for lack of a better name, is called *chance*. While browsing around in a library, one day, I "stumbled upon" a book that helped to change the whole current of my life.

On another occasion I met, in a conference, without any prearrangement on my own part, a man who, later, helped me to realize a life ambition.

On the train, some years ago, while a college teacher, I met the dean of the department of education in our state university, and, as we talked, he said, "What do you think of the recapitulation theory?"

I said, "I do not think much of it," and quickly changed the subject. As a matter of fact, I did not think of it at all. I had never heard of it. And I have always had my suspicions that the learned educator had his suspicions.

At any rate, I was deeply humiliated, and, at the first opportunity, I read everything I could find on the "recapitulation theory"; and, at the same time, I made the resolve that I would master pedagogical theory and practice and history, and would dip more deeply into educational psychology. That was a turning-point in my life.

DISCUSSION

1. Dr. William J. Mayo, of Rochester, Minnesota, said in an address before the American College of Surgeons, a few months ago, according to a newspaper report: "Man, when most alert and most alive to his physical condition, is only twenty-five per cent conscious of what he is doing. The unconscious mind controls seventy-five per cent of the body's efficiency. The unconscious mind always is master, and the success of many 'healers' is due entirely to their pernicious appeal to the unconscious mind. Disturbances in the body that more or less resemble real diseases are recognized by the trained observer as false, but the unenlightened patient accepts them as true. Herein lies the success of the cults and quack-

eries, who 'play' these 'diseases' for the real thing and reap a harvest."

2. A writer recently called attention to the "ease with which a certain public is taken in by quasi-religious faith healers, and lecturers on 'practical psychology.'" Only recently, in New York, a number of idle, well-dressed women flocked to hear a lecturer who advertised himself as an "internationally famous authority on body-building, personality and rejuvenation." After hearing his "free" lecture, each of them paid him a fifty-dollar fee for ten "lessons" in class. The less these deluded women understood of what the "handsome professor" was saying, the more wonderful they thought it must be, and the more enthusiastically they applauded.

3. It was my privilege, recently, to view, in the J. Pierpont Morgan collection, the original manuscripts of some of the great masterpieces of English literature written during the last three or four hundred years. There were the very words in the handwriting of the authors themselves, and, in every case, there were emendations, changes, elisions, marginal additions. In some instances, the changed page was rewritten, then changed and rewritten again and again. Evidently, the men who wrote the great poems and the masterpieces of prose did not simply dash them off. Even the "Cotter's Saturday Night" of that "easy genius," Robert Burns, is, in the original manuscript,

a very much mutilated "Cotter's Saturday Night."

4. Norbert Casterbert, the French scientist, is credited, in the "National Geographic Magazine" for August, 1924, with "remarkable discoveries of sculpture and drawings produced by Magdalenian man twenty thousand years ago in a great limestone cave near Montespan in southern France." And it is stated that he began as a child the "pouring in" of anthropology, visiting the museums to study the collections of prehistoric man that had been accumulated by the scientists, reading the books on the subject, and, after a while, hunting in the caves himself.

5. In his "Dynamic Psychology," Thomas Verner Moore says: "Psychoanalysis has several limitations. First, it is limited by the mentality of the patient. No matter what the patient's disorder, he is not a good subject for psychoanalytic treatment unless he is of good intellectual ability. The stupid cannot be psychoanalyzed. Secondly, psychoanalysis is limited by the time factor. According to Freud, you must spend hours every week for months before you can work a cure. If this is the case, very few patients can be subjected to a psychoanalytic course of treatment. And in the third place, it is limited by the type of disorder. Not all psychoneuroses are amenable to treatment. I witnessed the utter failure of psychoanalysis in the treatment of the war neuroses, and a little later,

I had the pleasure of seeing and taking part in the suggestive method of therapy which was made use of with such brilliant success in the American neurological hospitals in France."

6. For helpful chapters, see Hollingsworth and Poffenberger's "Applied Psychology," Paton's "Human Behavior," Saxby's "Education of Behavior," Patrick's "Psychology of Relaxation," Adam's "Making the Most of One's Mind," Hawksworth's "The Workshop of the Mind," Pyle's "The Psychology of Learning," Robinson's "The Mind in the Making," Starch's "Educational Psychology," Swift's "Psychology and the Day's Work," Wallas's "Our Social Heritage," Warren's "The Elements of Human Psychology," Woodworth's "Dynamic Psychology," McDougall's "Outline of Psychology."

CHAPTER V

LEARNING TO REMEMBER

The basic condition of a good memory is confidence. When one says, "I cannot remember names," or "I cannot remember dates," or "I cannot remember poetry," or "I cannot remember engagements," or "I cannot remember telephone numbers," then, as a matter of course, he will not remember.

"I cannot" is the only real obstacle to a good memory. "I cannot" is the only thing that will keep anybody from remembering anything he really wants to remember.

I put this just as strongly as I know how to put it, right at the beginning of this discussion, because there is no use trying to help anybody to remember anything until you can persuade him to get rid of that accursed "I cannot."

I. MEMORY IMPROVES WITH AGE

The "golden memory period" is not, as we have so often heard, from nine to twelve, but from forty to sixty, when any one has more associative hooks on which to hang his accum-

ulating observations, and knows better the laws of memory—provided he keeps alive in the head, and does not hold "I cannot" in front of him all the time, as a stumbling-block.

The only basis of truth for the false belief that the junior period is preëminently the memory period is the fact that boys and girls about nine to twelve years of age can memorize passages of considerable length for the first time in their lives.

These same boys and girls will do better memorizing at twenty, and still better at forty, and better still at fifty, providing memorizing is not overdone with them now, and provided also that all their memorizing now and later shall be rationalized and motivated and vitalized.

I am not using the term "rationalize" here in the restricted sense in which it has come to be used in philosophy, that of causing our wrong thinking to appear rational to ourselves, but rather in the sense of causing to be understood the meaning of that which is true.

Most of us have suffered from the wrong kind of memorizing. We were compelled to memorize words without understanding and appreciation, and to repeat them parrot-fashion, and were thus prejudiced against memorizing. It was a mechanical, uninteresting performance, and we escaped from the whole business as soon as possible.

But we need now, in our maturer years, to

overcome prejudice with reason, and to develop in ourselves a different attitude toward memorizing, and to learn how to remember anything which we ought to remember.

In her "Moonlight Schools," Cora Wilson Stewart tells how she and her assistant public school teachers, in Rowan County, Kentucky, taught the more than fifteen hundred illiterates in that county to read and write and "figure" and to recite poetry. In one moonlight school of twelve pupils, all were past fifty years of age, and some of them were past eighty. A man of eighty-seven and a woman of eighty-six were among those who memorized and recited Longfellow's "Psalm of Life."

A minister, at the close of one of my addresses, said to me: "I was glad to hear you say what you did about memory improving with age. My own experience bears out your statement. I have made it a rule for years to memorize two new poems every week, one to be used in my morning sermon, and another for the evening sermon; and now, at sixty-nine years of age, I find it easier to do this than it was twenty years ago. The explanation is that I have always liked poetry, that my interest in it has grown with the years, and that I have increasingly mastered the method of learning poetry."

In New York City, there is a woman of fine culture and beautiful character, who, in talking to a group of college girls, recently, said:

"Make it a rule to memorize something every day that will enrich your life and make you worth more to the world. I never let a single day pass without memorizing some gem of prose or poetry, and I am now seventy-seven years of age."

The students who heard her speak were charmed with her personality and inspired by her words, and one of them said, "I should not mind getting old if I knew I could be like her." Another student said, "Perhaps we can be like her, when we get to be her age, if we keep learning all our lives as she has done."

Is it not about time for us all to cease slandering ourselves with "I cannot remember"? If we must do and say the wrong thing, let us rather say honestly, "I do not want to remember," or "I am too lazy to remember."

II. MEMORY DEPENDENT ON LEARNING

Next to confidence in learning to remember, the most important thing to hold to is that a good memory is dependent on good learning.

There is no short cut to remembering. There is no trick about it. Nobody is born with a good memory. Nobody is born with any kind of memory, in fact, unless the instinctive impulses common to all human beings may be called racial memories.

Any memory in anybody must be acquired

slowly, indirectly, through the paying of the price. It is the inevitable product of good learning.

Not only is there not any such thing as "a memory," as a faculty of the mind, but there is no such thing as learning to remember by trying to remember, any more than any one can be happy by trying to be happy. Any one who chases happiness finds it to be a will-o'-the-wisp with which he never catches up; but, when he forgets about being happy, and finds his job in life, and works at it intelligently and wholeheartedly, then happiness comes to him without being invited.

So it is with memory. Let any one cease trying to remember, and let him learn how to learn, and then actually learn, and he will find that he remembers as a matter of course, without any worrying about it. Every good learner has a good memory.

The human mind is not composed of faculties. The belief that it is came from the old, now discarded, psychology. We believe to-day, on the basis of many experiments, that the human mind functions as a whole, and that every moment of consciousness is a moment of perceiving, judging, reasoning, imagining, willing, remembering. In other words, the mind is a unity, and it functions as a whole. Memory simply is one phase of this functioning of consciousness. Memory, there-

fore, will be good if the whole thinking process is good.

Before I knew this truth, while teaching in a woman's college, the alumnæ association decided to present, on the beautiful old campus, a pageant, portraying the history of the town and of the college. The pageant had been written by the brilliant president of the alumnæ association, who asked me to be "the prophet," and to speak a few words of introduction at the beginning of the pageant, and to close it with a brief statement.

The rôle seemed easy enough, and I readily consented to be the prophet. A few days later, the author of the pageant put into my hands two large sheets of paper on which were written, in a fine feminine hand, the words of my "prologue" and "epilogue," with instructions for me to memorize them.

When I looked at those closely written pages, and realized what I was expected to do, I said: "I cannot do it. I never could remember poetry. And this is blank verse, too. I could not memorize it in a thousand years. Why, this is more poetry than I have ever memorized in all my life. I cannot be the prophet in this pageant."

The president said: "But you have promised, and besides there is nobody else to do it. You have the voice and the stature for it, and you must do it."

I saw that I could not very well get out of it,

and so reluctantly agreed to try to do something with it. When I found opportunity to begin the study of my "lines," I said, "I cannot do it." The prologue began as follows:

"Wild Spirit of the prairie, hail to thee!
And thou, O winds and grasses bending low,
Spirits of ground unbroken by the plow—
To thee shall come the voice of him who toils
And conquers. At the red man's slow retreat
Tall men of sterner fiber, hardy-souled,
Shall win subsistence and shall build their huts.
Crudely they built at first, for crude their lot,
Their life a daily struggle—"

And thus it ran along, twenty-seven lines of it, and then twenty-seven lines of the epilogue. I said: "I am done for, that is certain. If the stuff had rhyme, I might manage it, but I might about as easily tame that 'wild spirit of the prairie' as to master all those words so as to be able to stand before a crowd and repeat them from memory as though they were my own. But I suppose I must try it, for the sake of my position, and my reputation, and the college. It is too late to back out now. I will learn those fifty-four lines if it kills me."

So I went at it. I read over the twenty-seven lines of that prologue attentively, thoughtfully, sympathetically, right through from beginning to end, about one hundred times, until I had a

vivid picture of the page in my head, and could repeat the words from memory, without making a mistake. Then I learned the epilogue in the same way.

When the night of the pageant came, I appeared in prophetic garb, with robe and girdle and sandals and beard and turban, stood before that great outdoor throng of people, and spoke those fifty-four lines of blank verse as if they had been my own, without mistake or hesitation. I had *learned* them; that was all. I did what anybody could have done if he had worked at it as I had worked.

III. IMPORTANCE OF ATTENTION

A third prerequisite of a good memory is *attention.* In learning that blank verse, I brought to it determined and prolonged attention. I focused the stream of consciousness upon it until I had learned it. There was nothing else in the world in which I was interested, to which I thought it worth while to give attention, until I had learned that poetry.

So it is with learning names, for instance. Several years ago, there appeared, in "Boy Life," an article from which I quote the following: "John L. Horgan, a Cincinnati hotel man, can remember and call by name one hundred thousand people. Starting in the hotel business when seventeen years old, he at once realized

that the ability to call a guest by name would be a valuable asset to a hotel man. Therefore he set himself to the cultivation of his memory. Regarding the way to remember people, he says:

"'Attention comes first. When you meet a man, look squarely into his face for a second and forget everything else in the world. Etch his features into your brain; you can do it if you will keep practising. Then you must learn not only how to pronounce his name, but to see it. You must visualize it so that it appears on your brain as clearly as if it were written on paper. The name will bring up a vision of the man; the man a vision of the name.'

"'A great aid in developing memory,' says Mr. Horgan, 'is learning to see things at a glance. Glance quickly at the articles in a shop window, then see how many you can recall when you pass on. Look at the passengers or advertisements in a street-car, then shut your eyes and try to visualize them.'"

IV. VALUE OF THOROUGH UNDERSTANDING

In thinking of attention in learning, it is important to keep in mind that it must be sustained and directed and supplemented until there is thorough *understanding* of what is being learned. Then it will be remembered.

The rule is that no words should be memorized until they are first understood. In my "Dynamics of Teaching," I said, "Rote memory work in the Sunday school and parrot-like repetitions of the words of Scripture, catechisms, and hymns are devoid of religious value." I quote from this book also the following: "It must be understood, however, that no amount of skill on the part of the teacher can make memory work effective unless the memory materials themselves are properly graded, containing only such ideas as are within the comprehension of the pupils for whom this material is intended. Furthermore, in handling the memory materials, the teacher should not be content with mere explanation of words, but should make these words real, attractive, and effective through the use of stories, pictures, objects, experiences, and in various other ways."

V. ASSOCIATION IN LEARNING

Another important law in learning, if we would remember what we learn, is the law of *association.* "We recall experiences through their association with other experiences," says one of the psychologists. When we recall one thing that we have learned, we tend to recall other things learned in association, just as when we get hold of one bead in a string we get the whole string, as William James said.

When we hear the name "Abraham," we at

once think of "Isaac and Jacob," because these three names were associated together in our learning of the biblical history. So we think of wife in connection with husband, black with white, Missouri with St. Louis, and Pennsylvania with Philadelphia.

In all learning we should associate, in our thinking, what is being learned with what already has been learned, the new with the old, and also each part of the new with its other parts.

It is important in forming associations in learning that these *associations be strongly established,* else association will work the wrong way in memory.

A neighbor of ours told of a young woman, a nurse, who was going out to the home of a patient, in Cincinnati, Ohio. When she boarded the street-car, she said to the conductor, "Let me off at Epsom Street, please."

The conductor said, "There is no such street, madam."

"Oh," said the nurse, "there *must* be, for they told me to get off there."

A man across the aisle from her said to the conductor, "The lady has her salts mixed. Let her off at Rochelle Street."

It is important, also, in learning, that the *associations formed should be normal and usable,* and not artificial.

Some of us, when we were children, unfortunately, were taught to repeat the following:

"Thirty days hath September,
April, June and November.
All the rest have thirty-one
Save February, which alone
Has twenty-eight, and one day more
We add to it each year in four."

This bit of verse is neither poetry nor sense. To this day, I cannot tell, offhand, how many days there are in April, for instance, until I begin at the beginning and chant this primitive refrain.

These lines got into my nervous system when I was a boy, and now I cannot get them out. How much better it would have been if, instead of resorting to this artificial device, this mnemonic, they had taught me the names of the months of the year in a rational way!

Why could they not have taught them to me in such a way that I could have, for the rest of my life, been able to give, without hesitation, the number of any month and the number of days in it?

If I had actually learned the months of the year, with normal, usable associations, I could remember them now; but, as it is, I cannot remember them, because I never did learn them. I remember the bit of verse, the mnemonic. I never can get rid of that. I wish I could, but I cannot, ever, as long as I live.

My position is that of a man who, in building a house, built the scaffolding more solidly than

the house itself, and now cannot tear down the scaffolding and get rid of it, after the house is built—if indeed the house ever is finished.

So it is with all mnemonics. They are permanent scaffoldings that are unnecessary and unusable.

When I was learning the Hebrew language, I came to the verb which means "to stumble," and I noted that it sounded a little like "cow shall." I associated this ancient word, therefore with this modern ruminant, and said, "The cow shall stumble." Then I said, "There, I have that word."

I did have that word, and I still have it, but I have also the cow, and I cannot get rid of her. The cow is bigger than the Hebrew word—bigger than all the Hebrew language.

I should have associated this word with the original root word, or language stem, and with other words from this language stem; and I then should have had a number of normal, usable associations, instead of having an old cow forever grazing in the front of my mental yard.

In the *learning of names of persons,* the more normal, usable associations, the better. Associate the name with the initials, the owner's vocation, and any peculiarities in appearance, speech and walk. Associate the name with the name of some one else whom you already know. In associating, note likenesses and differences.

In learning names, the more you learn, the

more easily you will remember. Get one bead, and you get all on the string; and, the longer the string, the easier it is to get hold of one bead. It is easier, therefore, to remember a man's name, and his initials, and his business, and his peculiarities, than it is to remember his name alone.

VI. IMAGINATION IN MEMORY

Another important element in learning in such a way as to be able to remember what is learned is *imagination.* Vivid mental pictures are primary aids in remembering what has been learned.

My hostess, on one occasion, in a town where I was lecturing, was kind enough to play for me on the piano a number of the great musical classics, among them some of Beethoven's Sonatas.

I said, "Do you never have any music before you when you play?"

She said: "Very rarely. I was taught to memorize everything I played. I can play almost any of Beethoven's Sonatas from memory. I can remember any piece of music I have really learned."

I said, "You must find it a very difficult task to memorize a long difficult piece of music."

She answered: "Not at all. After I once learned how to learn music, I had no difficulty either in learning or remembering it."

"What is your method in learning music?" I asked.

"The first thing I do," she said, "is to make a thorough analysis of the composition, comparing it with others I have learned, comparing one part with the other parts, noting the forms and the changes from theme to theme, and so on, going over it again and again until I have a clear picture of it in my mind, and afterward, when I play it, I look at the notes in the picture in my mind instead of looking at them on paper."

As I sit in my den, writing, I can *see* the West Side Subway in New York, from Chambers Street to 181st Street, my "home" stop, and check off the express stops in order—Fourteenth Street, Pennsylvania, Times Square, Seventy-second Street, Ninety-sixth, 103d, 110th, 116th, 125th, 137th, 145th, 157th, and 168th. I think I also could name all the local stops between Chambers Street and Ninety-sixth Street. To get a series of locations or events in a mental picture, in order of location or time, makes memory easy.

VII. INTEREST IS ESSENTIAL

Interest also is an important factor in all learning, if we are going to remember what we learn. We need to learn with enthusiastic interest. We need to be whole-heartedly interested in everything we undertake to learn. This means to learn with feeling, with appreciation, with a first-hand sense of value.

We never forget our good times. There stands

out, in my memory, clearly and distinctly, from an experience in the third year of my life, the picture of a man in tights, with a balancing-pole, walking a rope stretched across the street, from building to building, not far from our house.

As I looked at that man walking to and fro, and jumping up and down on that rope, I was having a wonderful time. It was a most amazing performance. My feelings were strongly involved. In the making of that "negative" on my brain, the emotional light was good.

Herein lies the argument for making all education entertaining and delightful, for a sense of humor in the teacher, and for attractive educational environment.

It is a reason also why we should bring the play spirit into all our learning, throwing ourselves into it with a gay abandon that will make it a real pleasure. Then we shall remember what we learn.

Psychologists are accustomed to divide interests into two general classes. They speak of "natural" interests, which are instinctive, and of "artificial" interests, which are acquired. Prof. E. A. Kirkpatrick, in his "Individual in the Making," says, "Without interest to unify our mental life, consciousness would be a jumble of miscellaneous states, while with it all are related and unified by whatever interest, momentary or permanent, serves as a determining principle of selection and organization."

VIII. MOTIVES IN LEARNING

To learn with interest means that we need continuously to provide ourselves with impelling *motives* in our learning.

Taking the lowest motive first, a good memory is an important aid in the making of money. It is said that the wealthiest man in the world has an uncanny memory for business details. And it will fall short of the mark to say that he was born with this remarkable memory. He cultivated it through long years of intense application.

Considering next what may be regarded as the highest motive, he who would render the best service to humanity through his life must have a good memory for names and faces, for facts, for appointments, for ideas, and so on indefinitely.

In between these two motives, the lowest and the highest, is a wide range of motives which every individual needs to develop in himself if he expects to be a real leader among men. If, for instance, any one desires to have many friends, he must have a good memory for names and faces, and for the interests and activities of others.

It is said that Jo Anderson, a druggist in Chattanooga, Tennessee, knows twenty thousand people so that he can recognize them and call them by name, and that there is not a town of five thousand population in the United States in which he has not a personal friend. He says: "I am not interested in memory stunts, but I am

interested in folks. That is why it is no trouble to me to remember names or faces. I am always interested in making new friends. Whenever I meet a man I look straight into his eyes, because I want to know the real man, and that is the best way to get at him—and I always remember the color of a person's eyes."

All of us take it as a high compliment when others remember our names and our interests, and our words and deeds, and our likes and dislikes. Why? It is proof positive that they have been thinking about us, that they are interested in us, that they hold us in esteem.

IX. DETERMINATION IN LEARNING

Still another important consideration in learning in such a way as to remember is will power. In order to arrive at our memory destination, we must have unfailing *determination.*

This determination applies not so much, I think, to the "intention to remember," as has been held by some psychologists, but rather to the intention to learn. Intention to remember does not in itself enable any one to remember; but, more accurately speaking, it becomes a factor in learning. Desire to remember and the purpose to remember enter into motivation in learning. They develop interest and attention in learning, and thus indirectly become factors in remembering. Later, in the actual remembering, determi-

nation will again become a factor in the effort to recall.

No one ever can hope to have a good memory, and to receive its rewards, unless he takes himself in hand and drives himself to continuous learning.

He must learn to distinguish between the important and the unimportant in his life, to ignore the non-essential, to pass by the frivolous, to look away from the ephemeral, to close his eyes to the harmful. It is just as important not to remember some things as it is to remember others, and therefore to determine not to give attention to them in the first place.

He must doggedly determine to conquer laziness and sloth and inertia and disinclination and carelessness and indifference, and all the rest of that shiftless family of undesirable aliens, if he would attain to his true inheritance of leadership.

Dr. Russell H. Conwell, for many years pastor of the Baptist Temple in Philadelphia, still active in his eighty-second year, having given his "Acres of Diamonds" lecture recently for the 6152nd time, says: "When I want to quote from the Bible, I close my eyes, and the entire page of the Bible and the quotation come before me, and I read it. This is a thing a teacher taught me back in the old Berkshire Hills, where I was born. There was a time, when I could go home after services and shut my eyes and see the congrega-

tion of twenty-five hundred to which I had spoken, while row after row of seats would come before me, and I could see the people and recognize them, and check up and tell just who had missed church that night."

X. THE LAW OF USE

There is one other thing to consider in connection with memory, and that is *use*. Why learn anything unless you are likely to use it? Why so much effort for nothing?

In our discussion of memory, we have considered confidence, learning, attention, understanding, association, imagination, interest, motives, determination, and now use, which is not the least important.

This last has to do with the selection of the materials of learning, and is a problem chiefly for the makers of school curricula; but it is at the same time a practical question for every individual, because, whatever the mistakes others made for us in our childhood, we ourselves are responsible for the selections we make during the remainder of our lives.

Why should anybody who is not planning to be a freak in a circus side-show spend his time memorizing anything just to prove that he can do it?

It is not reputation but use that counts chiefly in the functioning of that phase of the mind that

we call memory. Let us therefore remember to learn to remember to use, if we would be true leaders in life.

DISCUSSION

1. Every individual should have a practical, balanced memory, unless his vocation makes advisable an extraordinary memory in one particular respect. F. Matthias Alexander, in his "Constructive Conscious Control of the Individual," tells of a young man who had a perfectly useless abnormal memory for time-tables, and who could not remember anything else. He says of him: "If you asked him to look up a train to a particular place at, say, three o'clock, he would turn up the page, look over the particular train by running his eyes up and down the list of times of departures, and during this apparently cursory glance at the time-table he would memorize the whole list. Three months later, if you asked him to name the trains in the list departing between any two hours you liked to name, you would be certain to receive a correct answer. But this same young man would continually leave his umbrella in the bus, go out to purchase some ordinary article for domestic use, and, forgetting what he had gone to fetch, return without it. In fact, in the general way of life, and judged by the ordinary standard of human intelligence, he was quite a hopeless person."

2. William McDougall, in his "Outline of Psychology," says: "Like all other thinking, remembering is a conative activity. We remember and recollect effectively in proportion as we have strong motives for doing so. This truth is too often ignored; we are apt to regard our 'memory' fatalistically, as a mysterious automatic machine over which we have no control; either it works or it does not, and that is all there is to say of it. The physiological theory of memory, which identifies it with neural habit, has done much to accentuate this fatalistic attitude toward our 'memories'; while at the same time the professional memory-trainers have been claiming the most striking successes and making their fortunes. It is true that, in the sphere of recollection, our volition often seems to be peculiarly ineffective. But in no kind of task is our volition uniformly successful. And it is notorious that we remember emotionally exciting events better than others; which means that the strength of our conation, our interest, during any experience is a main condition of our remembering."

3. See helpful chapters on memory in Horne's "Psychological Principles of Education," Kitson's "How to Use Your Mind," Colvin and Bagley's "Human Behavior," Hollingsworth and Poffenberger's "Applied Psychology," Betts's "The Mind and Its Education," Bennett's "Psychology and Self-development," Breese's "Psychology," Givler's "Psychology," Pills-

bury's "Fundamentals of Psychology," Platt's "The Psychology of Thought and Feeling," Seashore's "Psychology in Daily Life," Warren's "The Elements of Human Psychology."

CHAPTER VI

EYES THAT SEE

The eyes that see are not those two cameras in the front of the head, but what is back of them —imagination.

I. PICTURES

It has been shown that the heart of memory is the "memory image," which is the mental picture that is recalled or reproduced in remembering.

Would you remember *telephone numbers?* Then picture them in your mind vividly, in usable associations.

I know a young woman who is membership secretary of a chamber of commerce in a city with a population of about three hundred thousand, and she can recall instantly the names of all the four thousand members, with initials and faces, business locations, and telephone numbers.

This young woman can accomplish twice the amount of work in a day that can be done by any ordinary secretary, and she is worth more than twice as much to the organization, of course.

She is not a genius, and she was not born with

a good memory for telephone numbers. It is simply that she has learned how to learn telephone numbers. She first writes down the number, and then visualizes it, looking at it attentatively and thoughtfully, comparing it with other numbers, associating it with the name and face of the man and the firm and the street number, until she has in her mind a vivid picture of the number and exchange, together with usable associations. She has now learned the number, and she can recall it at will.

I know a man who cannot even remember his own telephone number, because he never has *seen* it, has never visualized it. He is supposed to be a man with a good brain, too. His brain ought to be practically as good as new, in its *numbers areas,* since he never has used that part of it.

When any one says, "I cannot remember dates in history," he means simply that he is lazy in at least a part of his head. He can remember dates if he will learn dates, and he can learn dates if he will *imagine* dates—not the dates that are not, but the dates that are.

In the study and teaching of Hebrew history, for instance, I can recall at will hundreds of dates because I have learned them with mental imagery. I have *seen* them with the eyes of the mind, and I have seen them in their normal settings, or usable associations, so that they are rich in significance.

There is nothing exceptional about it. Anybody could recall as many dates, with their associated significances, if he had spent the necessary time on this history, living in imagination with these people, talking and writing about them.

He could begin with the patriarchal period, which, according to some scholars, was 1500–1350 B. C., and he could talk for hours, without a note before him, of Abraham and Isaac and Jacob, of Chaldea and Mesopotamia and Palestine and Egypt, of tribal movements and nomadic life, of the religions of the peoples of those early times, of the beginnings of the Hebrew nation, of the mighty civilizations of the Tigris-Euphrates and the Nile valleys.

He could tell you, from memory, of the Egyptian period, 1350–1200, of Joseph and his brothers, of the Pharaohs, of the enslavement of the Hebrews, of Moses and the plagues and the deliverance, of the five significant elements that entered into the making of the Hebrew race through the Egyptian experiences.

He could tell you, also from memory, of the wilderness period, 1200–1150, and of its influence in the development of these remarkable people, relating fact after fact, indicating the benevolent purposes of God in the guise of suffering, evaluating events, portraying character, indicating the applications to present-day life.

So with the period of settlement and conquest,

1150–1040, with Joshua and Samuel and the others; the united kingdom period, 1040–937, with David and Saul and Solomon; the divided kingdom period, 937–586, with the numerous kings in Judah and Israel, and the petty wars, and the great prophets, and the fall of Jerusalem; the Babylonian age, 586–538, with Ezekiel and his visions, and the literary and spiritual development of the Jews; the Persian age, 538–332, with the rebuilding of the temple and the walls; the Greek age, 332–168, with the conflicts between Hellenism, and Judaism; the Maccabean age 168–63, with the persecutions by Antiochus Epiphanes and the revolt under the leadership of old Mattathias and his five splendid sons; and the Roman age, 63 B. C. to A. D. 135, with Pompey and Herod and the Tetrarchs and the procurators and Titus and Jesus and Paul.

One of my students said to me once, "Why, you make these Old Testament characters seem like real, sure-enough human beings."

"Were they not real human beings?" I asked.

"Yes," she said, "I suppose they were, but I had never thought of them in that way before."

The student who masters the Hebrew history must study the biblical and non-biblical writings that deal with these most religious people of ancient times, their history and that of their neighbors, the geography and topography of the Bible lands and the lands of the peoples with whom they came into contact. He must study

these people and their literature with the aid of the standard Bible commentaries and dictionaries and geographies and pictures. It will be an aid also, if he cannot visit personally the lands involved, to use the Underwood stereographs, with the maps locating the views shown, and thus gain the consciousness of actually standing on the hallowed spots themselves.

And he must use his imagination, on the basis of the facts obtainable, until these people and their times seem to be actually present to him, and until he can see them moving around before him in their Oriental garb, engaged in their daily occupations. When he has thus visualized them, in the light of the best scholarship and his own personal thinking, he has learned the history, and he will remember the dates and names and events and places and beliefs and characters and achievements. Such a student has made a wise use of the function of consciousness that we call imagination. Similar results may be obtained in the study of any other history.

II. UNDERSTANDING

Not only is such study an aid to memory, but there can be no *understanding* of any history without a constant speeding up of imagination.

This is why our understanding of any people is attained not so much through the reading of their annals as from their dramas and their art,

which aid us in forming mental pictures of their internal and external life.

We have not learned history, for instance, when we know that a battle was fought at a certain place, on a certain date, by certain peoples. We must know why that battle was fought, and with what results. We must know what preceded and what followed, what led up to the battle and what came out of it.

No event in history is of value to us so long as we know it merely as an event, but only when we come to know it as a significant event, and have a mental image of an effective expression of human emotions and purposes and aspirations; and this requires imagination.

Many of the ancient historical records are so brief that they require considerable supplementing from other history, from archæology, from geography, and from other related subjects.

Take, for instance, an ancient record in a modern version, a report of which is as follows:

"On one of those days, when Jesus was teaching, some Pharisees and Doctors of the Law were sitting nearby (They had come from all the villages in Galilee and Judea, and from Jerusalem; and the power of the Lord was upon Jesus, so that he could work cures), and there some men brought on a bed a man who was paralyzed. They tried to get him in and lay him before Jesus; but, finding no way of getting him in, owing to the crowd, they went up on the roof and

lowered him through the tiles, with his pallet, into the middle of the people and in front of Jesus."

In order to have any sort of adequate understanding of this event, it is necessary to supplement the record with material from biblical scholarship and from common human experience, on the principle that all human beings, in all ages, tend to act similarly under similar circumstances.

It is necessary to visualize an Oriental house built around a yard, or court, open to the sky, the surrounding rooms covered with flat roofs, a crowd packed into the yard and the rooms around, a door which is at the same time the gate opening immediately into the street, the Great Teacher standing in the large room at the opposite side of the inclosure away from the entrance.

It is necessary to see Jesus as He stands there, a large, masterful man, with a beard, and dressed in the flowing robes and the sandals that were worn by the teachers of the time.

It is necessary to see a mixed crowd of men and women, rich and poor, learned and ignorant, in the varicolored robes that were worn in that day and country, the men with beards and turbans, and the women with their heads and shoulders covered with the soft, bright-colored materials in vogue.

It is necessary to see four men coming along

the street toward the house, carrying a paralyzed man on a pallet, one man at each of the four corners; to see them trying in vain to get in at the door; to see them backing away, and then going around to the side of the house and up a stone stairway, the two men behind holding their end of the pallet higher than the others, to keep the man from rolling off; to see them on the flat roof, just above Jesus, lifting away the tiles and making the hole large enough for the pallet and the man; to see them lowering the pallet and the man until four men in the interrupted meeting below can reach the pallet and let it down in front of the Teacher; and then to look up and to see the four bearded faces of the men who brought the paralytic, one of them at each of the four corners of the hole in the roof, watching with deep interest and concern, listening to the wonderful words spoken by the Teacher, and seeing the marvelous thing that took place.

It is necessary to see all this, and more, if one would understand the meaning of this brief record of what was taking place that day in that Palestinian home, nearly two thousand years ago, when the people said, "We have seen marvelous things to-day!"

III. REALITY

It is through such imaginative study that we develop in ourselves a sense of historical *reality*.

A man once said to a boy, "What are you doing, my boy?"

The boy said, "I am drawing a picture of Jesus."

The man said, "I would not draw a picture of Jesus if I were you, for I do not know that we know how he looks."

The boy replied, "Well, you will know when I get through drawing this picture."

It is imagination that makes real to us that which has been and that which is to be. It is the treasure-chest of the past and the lighthouse of the future. It is the father of fervor and the mother of enthusiasm.

When a child is discouraged in his use of imagination and prevented from developing in himself a sense of reality, he is being robbed of the chief part of his spiritual inheritance.

It is possible for every one of us to cultivate imagination, if we will appreciate it as the basis of the sense of reality, and separate it from any necessary imputations of falsehood and vagary, and understand that this picture-forming function of consciousness is that which makes real to us mother, God, friends, and self.

We can improve imagination through conscious effort, through looking at pictures or objects, through the use of maps, through the reading of stories, and through travel and local excursions.

Historical stories are valuable aids in visualizing and understanding history. For assistance

in visualizing Bible history, the reader is referred to "Bible Story Telling," by Bertha Baldwin Tralle.

It will be found helpful also, in developing imagination, in gaining a vivid sense of historical realities, to ask ourselves, "What would I have done or said under the circumstances?"

IV. INITIATIVE

The next thing to be said on this subject is that imagination is the father of *initiative,* of discovery, of invention. It is a prerequisite of all progress in business, and art, and literature, and education, and religion.

The dreamers of the world have been the leaders of the world, in every age and in every land, and "where there is no vision, the people perish."

It is to those who have built the new out of the old to whom we are indebted for all the valued products and possessions of civilization.

The recalling of a mental image, "the consciousness of an object of sensory experience with the additional consciousness that this object is not immediately present to the senses," is a simple act of memory that is of very great value, but of even greater importance than this reproductive imagination is productive imagination, which takes these recalled mental images which constitute our materials of thought, and, by se-

lection or combination or changing, constructs out of them something that is new and that meets a human need.

This constructive thinking is the highest type of thinking. Those who do this kind of thinking are the world's dreamers; and they are, after all, the most practical of men, for their visions are the blue-prints of our material and spiritual advances. They see that which has never been, on land or sea; and through their vision it becomes the actuality which all may see.

Every great structure of wood or stone or steel was first built in the head of some human being. Every great painting or sculpture was first created in a human head. Its first form was imagination, a mental image. So with all the other prized possessions of humanity.

Imagination has been the gleam that every pioneer has followed into every land of promise that ever was; and it will be the light that will guide other pioneers into the fairer lands of promise of the glorious future.

V. FREEDOM

Imagination, too, is the key that unlocks the prison door of the soul, and sets it free to traverse the unlimited spaces and to visit the unfrequented places of the vast universe of human existence, and to create for itself still other universes.

Imagination is the Aladdin's Lamp that summons the distant stars to pass in review before the earthly scientist. I heard a lecture by one of the world's great astronomers, a few years ago, on "The Milky Way." In the course of his lecture, the professor showed a picture of a small blurred spot in the Milky Way, and said: "Note that this spot, in this picture, appears to be a mere whitish mass, but, in this other picture, which I am now showing you, taken with a larger, more powerful telescope, this blur in the sky is broken up into numerous bright stars, each of which is separated from the others by immense distances; and it is estimated that the distance across this whole group of stars, which, in the other picture, appeared to be only a spot about the size of your hand, is three hundred and fifty "light years," that is, it would take a beam of light that long to cross it, traveling at the rate of nearly eight times around our earth while your heart is beating once."

It is with the constructive imagination that the scientist, in every department of human investigation, builds his theories, his working hypotheses, which are the highways of thought that lead out into the vast unknown.

So is it also with the rest of us, who are not entitled to be called scientists. We need not be confined to any office, or work-room, or kitchen, or farm, or fifty-foot lot.

However narrow the material confines of the

individual existence of any one of us, we can, at will, go on delightful excursions into the wide worlds of literature, of art, of music, of history, of science, of religion; and never, in a thousand years, see a trespass sign, if only we will compel ourselves to be lifelong readers, observers and students—and learn to control and utilize imagination.

If it be objected that poverty makes all this impossible to many human beings, then it may be said, on the other hand, that riches more likely will make it impossible, for many a money-grubber to-day is holding an American dollar so close to his eye that it shuts out from his view everything that is worth seeing in life.

No, imagination cannot be bound and confined and imprisoned and chained by anything in all the universe except by the owner himself.

VI. IDEALS

From this discussion of *freedom,* it is but a step to a consideration of *ideals.* An ideal is any individual's mental picture of any desirable attainment or achievement. It has to do with what one would like to be, but is not, and with what he would like to do, but has not done.

Ideals range all the way from a pattern or method of procedure in the doing of anything to those angels of light that lure and encourage and

inspire in life's darkest and most difficult moments.

No one can afford to estimate himself at his present actual value, but instead should evaluate himself in his potentialities.

No one ever will build his life larger than it appears in his own plans and specifications. Every individual is the "architect of his fate," and he should, therefore, draw his plans with vision and daring.

This is not conceit, but common sense. In fact, it is the best of all sense. Ideals are the highest peaks in the mountain ranges of human thought. It is in idealistic thinking that imagination comes into its very own in the realm of intellectuality.

This work of drawing life's plans should never be regarded as having been completed once for all, because, as the personality develops, as life enlarges, as vision is strengthened, as new territory is conquered, as new heights are reached, there is new need and wisdom for new planning.

Not that we are to be forever tearing up life's plans, and never getting any building completed, but that we are to be always enlarging and extending and beautifying.

VII. FAITH

This consideration of ideals brings us face to face with *faith*. We may think of faith as the

solid foundation on which all the enduring structures of life must be erected.

The great life-builders have faith in themselves, in others, in the world, in their tasks, in God.

What is there that is worth building in life that is left to the confirmed cynic, the persistent pessimist, the carping critic, the chronic kicker?

Every one of us will do well to inoculate himself against the poisonous pessimism which so saturates many of our American newspapers and much of our current literature.

I am thinking now of a man, as typical of a large number of continuous producers of words, whose contract has compelled him for years to pound off on his typewriter a daily column of "stuff" for a New York newspaper, whether he has anything to say or not, and whose chief stock in trade is finding fault with the best people and the best institutions in the world.

He is witty, but not wise; he is clever, but not courteous; he is funny, but not fair; he is entertaining, but not instructive.

In fact, he claims that he does not believe in instruction. I have heard him in addresses several times; and every time, he said in his talk, "I do not believe that anybody is very much influenced by anything he hears or reads."

I have not been able quite to determine whether that statement was a sincere statement of ignorance or part of his pedagogic pose.

While he was protesting that he was not trying to influence anybody, he was at the same time influencing his audience, and must have known that he was doing so. The numerous readers of his daily column are being influenced all the time. They are being poisoned by his persistent pessimism and his sonorous cynicism.

As a matter of fact, it is impossible for any one of us to read after the same man for any length of time, or to listen to the same speaker week by week, without being influenced by him, even though we may not be conscious of it, being influenced in the most effective way anybody can be influenced, namely, through indirect suggestion.

Our columnist, in common with kindred spirits on the staffs of other newspapers, has a custom of dumping into his big "mid-Victorian" waste-basket everything that is not in tune with his cynical sonorousness.

These literary birds of a feather that flock together are immensely flattered when they are called the *intelligentsia*. In fact they are not any more intelligent, and not half so sensible, as some other writers who still cling to some of the traditions and the decencies.

We ought to have only commendation for those who shatter shams and ridicule wrongs, provided their aim is serious and their result is constructive. We should seek to tear down the bad

only when we are making an honest effort to build up the good. And a desire to build up the good is my only reason for here endeavoring to pay my respects to certain columnists, who at the worst have much of good in them.

VIII. HUMOR

Imagination is at the heart of all humor, and those benighted souls who have no saving sense of humor simply have no imagination. They have no eyes that see.

They cannot see themselves. If they could, they would laugh. Other people certainly laugh at them; for the funniest people in the world, to other people, are those that have no sense of humor.

A sense of humor depends, in part at least, on the ability to visualize quickly and vividly surprising and incongruous life situations. There are other elements that enter into humor, but the one essential condition of all laughter is imagination.

When we laugh, we laugh at mental pictures. We see something that is funny. So potently permanent are the imaginative qualities of the world's jokes that they live through many generations; for, not only does each new generation laugh at them, but individuals laugh repeatedly at the repetition of the old jokes.

I heard a newspaper man say recently that he had a card-index file of more than five thousand jokes, and he had been able to trace the origin of only three of them. All the rest of them are old.

IX. HUMILITY

Then there is *humility*. A right use of imagination will enable an individual to see himself "as ithers see him," and inevitably will keep his head from swelling.

He who actually sees himself will be saved from many disappointments and hurts. He will not be easily offended. He will not be thinking himself slighted, or overlooked, or mistreated. He will not be forever climbing a *miff-tree*. He could not look at himself in a miff-tree without laughing himself to death.

Humility does not mean lack of self-confidence or a self-depreciation that expresses itself in insincere words of self-belittlement.

When we say of any individual that he has humility—if we know what we are talking about—we mean simply that he views himself in proper perspective, that he sees himself in his true relations to God and men.

Such humility will not keep any individual from undertaking big things when duty calls, or when honor is involved.

X. SYMPATHY

One other thing remains to be said about the value of imagination. It is the basis of all human sympathy. It enables each of us to put himself into the place of another. It makes it possible for him to get another's point of view, to see and feel as another sees and feels. It saves him from harsh judgments, and unkind words, and from unfair treatment of others.

We help the needy and unfortunate, not only because our good judgment demands it, but when our sympathies are aroused, when we see ourselves in their places.

It is nothing in any man's favor that he is lacking in sympathy. It is sympathy that humanizes and socializes and softens life for all of us, and it is an element of power in leadership. Sympathy in an individual inspires confidence and trust and affection in others.

I have sought, in the lines which follow, to embody this idea of sympathy in some of its applications.

You Should Have My Eyes

"I see no genius there," you say,
Beholding that wee boy of mine,
Absorbed and glad in childish play,

"I see in him no spark divine."
Ah! But you should have my eyes.

"I see no sparkling beauty there,"
You say of my devoted wife,
"In form or face or eyes or hair,"
Appraising my dear light of life.
Ah! But you should have my eyes.

"I see no power and might," you think,
Observing my beloved church—
From fountains deep you do not drink,
And purge yourself from sin and smirch.
Ah! But you should have my eyes.

"Its greatness I can little see,"
Declare you of my native land,
"Its boasted bigness cannot be;
There's naught in it that's fine or grand."
Ah! But you should have my eyes.

And so the great wide world around,
The world of men, and brothers, too,
Where noblest thoughts and deeds abound,
No visions bright can bring to you.
Ah! But you should have my eyes.

DISCUSSION

1. One of the large department-stores in New York, in connection with an anniversary sale, advertised as follows: "We make truth

and service the basis of our advertising. Our advertising is written from the buyer's or consumer's point of view. It never strives to sell. It seeks to help you to buy. It is informative, not argumentative. It is coöperative, not combative."

2. A man who is spoken of as "the world's greatest photo-playwright," was reported, a few months ago, as saying: "I have always attempted to instill idealism into all my stories. I have studied the nature of people at first-hand, and I have searched always for the avenue which might offer them a possible outlet from the life that has crushed them. Reform is a tremendous task. Degradation is so much easier of accomplishment than regeneration. I believe that the motion-picture, because of its universal appeal, might be turned to reform with remarkable results."

3. Charles W. Haward, M. D., in his "Recreating Human Nature," has a significant chapter on the "Appalling Danger of the Press."

4. In his "Outline of Psychology," Prof. William McDougall says: "The normal adult enjoys considerable power of imagination. We may usefully distinguish three levels of imagination. The lowest is what is commonly called *reproductive* or representative imagination. The second is *constructive* imagination. The third is *creative* imagination. But though in principle we may distinguish these forms or

levels of imagination, in actual living they are commonly mingled inextricably."

5. In their "Introduction to Teaching," Bagley and Keith say: "We turn now to a third group of the liberal studies, the group that is most clearly represented in the school program by literature, but which, in a comprehensive treatment of the field, would also include the products of the other 'fine arts'—music, painting, sculpture, and architecture. The essence of the fine arts and especially of literature lies in the fact that they are records, not primarily of actual *happenings,* but of *imaginings.* It is hardly too much to say, indeed, that the greatest literature is not a record of facts but of dreams. What justification (it may be asked) has so expensive a process as public, universal education to deal with anything so unreal as dreams when a substantial world of facts lies all around in space, and when an almost equally substantial world of facts lies back of us in time? The answer to this question involves the recognition of a fundamental truth; the truth, namely, that the human mind is constantly projecting itself beyond the world of actualities, beyond what is or has been, into the realm of what may be and, even more importantly, what should be. It is not only impossible for the individual to escape this tendency —it is one of the privileges of life that he can look beyond the actual into the world that his imagination opens to him. In the first place, it is there

that he is most likely to find relief from the burdens and perplexities of everyday existence, to 're-create' himself with new hopes and new visions. The influence of imaginative experiences strikes much deeper than this, however. The best products of literature and of the other fine arts are not only the means to a wholesome and upbuilding recreation, they are also records or interpretations of the most penetrating and dynamic of human experiences."

6. See helpful chapters in Horne's "Psychological Principles of Education," Colvin and Bagley's "Human Behavior," Kitson's "How to Use Your Mind," Hollingsworth and Poffenberger's "Applied Psychology," Betts's "The Mind and Its Education," Bennett's "Psychology and Self-development," Breese's "Psychology," Givler's "Psychology," Pillsbury's "Fundamentals of Psychology," Platt's "The Psychology of Thought and Feeling," Seashore's "Introduction to Psychology," Warren's "The Elements of Human Psychology."

CHAPTER VII

HABIT INVESTMENTS

My favorite teacher in college, in his conversation, had a way of being wholly absorbed in what he was saying, and of standing close to those with whom he was talking.

Occasionally, when we were walking along the street together, in the little college town, he would "talk" me into the fence, when I was walking on the inside; and I would back out and get on the other side, and then he would talk me off the sidewalk into the street.

While he was disporting himself on first one side and then the other of his subject, I was doing my best to stay on one side or the other of him.

The explanation of this unplanned game of hide-and-seek, of which the professor seemed to be altogether unconscious, and which seemed never to disturb his serenity or to break his conversational continuity, was that he was walking and talking at the same time, and that both were predominantly habitual. He had his mind on what he was thinking, and not on his talking or his walking.

In other words, the professor's superintendent of the mental works, who lived on Cortex Hill in the top of his head, had trained his helpers in the backbone flats, or in the mid-brain, or wherever they really did live, to attend to the complexity of coördinations involved in talking and walking, and had turned over this business to them.

This was all right, and just as it should have been; except that, in this case, the superintendent trusted his assistants a little too far, and failed to exercise a precautionary supervision, especially in the matter of the walking.

The professor's "absent-mindedness" was not, strictly speaking, absent-mindedness at all. His mind was very much present, but it was centered wholly on the thought of his speaking.

I. RATIONALIZATION

In this little story, we see illustrated one of the laws of life and learning.

By the time a human being has reached adulthood, so it is estimated, about ninety-nine per cent of his walking and talking and eating, and other "behavior," is habitual. It is practically automatic. It does itself, with but little conscious consideration.

Any mental performance, when repeated, is easier the second time, still easier the third time, and so increasingly easier until it is practically

automatic. Attention may be thus centered upon some new thing until it also is habitual, and becomes, so to speak, another deposit in life's bank account.

Just how mental performances thus become established and easy, nobody knows—neither physiologists, nor psychologists, nor philosophers—but it is supposed that the explanation lies somewhere in the nervous system, in the brain and the other nerve-centers, and in the nerve branches reaching to the various parts of the body.

It is assumed that the nerve-excitations involved in any "behavior" so affect the connections between the nerves involved that repetition of this behavior becomes increasingly easier until it becomes habitual.

It is held, therefore, that the real seat of habit is in the "opennesses" of the synapses, the "paths" made by repeated mental stepping. But this does not seem to mean much to us, even if it should be proved to be true, instead of remaining, as it is now, a scientific guess.

These "opennesses" mean all the less to us when the physiologists explain to us that they are not really opennesses at all, since nerve-excitation is thought of as involving a series of explosions, or burnings.

Fortunately, however, we do not need to have a satisfactory explanation of it in order to know

that repetition tends to fixation in behavior, and to economic utilization.

Edward K. Strong, Jr., in his "Introductory Psychology for Teachers," says, "Habit or memory is to-day conceived of as due primarily to the chemical change in the synapse whereby the resistance is lowered, thus permitting the nervous current to flow in this direction rather than in some other direction."

II. FOCALIZATION

If we accept the fact that repetition tends to fixation, it follows that it is important to get a right start in habit formation, to control the behavior in its beginning.

There is an old saying to the effect that "the way to teach a boy to swim is to pitch him into the water," but nothing could be farther from the truth. That is the way either to drown him or to make a poor swimmer of him.

That is the way I was taught to swim, and that is why I am not a good swimmer. There was nobody to teach me the right method, at the beginning, to put me on the right track, to help me to get the hang of it, to give me the cue, to help me to "focalize."

At a "high school meet," in a university swimming-pool, some time ago, I was amazed at the ease and rapidity with which those high school

boys swam, and I realized as never before what I had missed in not being taught to swim when I was a boy, instead of being "pitched in."

The way to teach a boy to swim is to "lead" him in. Lead him into water that is not too deep. Explain to him about the stroke, showing him the how and the why of it. Help him to focalize properly, to get a mental picture of the desirable coördinations of mind and muscle. Then hold him while he tries it, being careful that he starts right. Then watch him as he tries, being sure that he properly focalizes. When, through practice, he masters the stroke, he has learned how to swim. After he has practised until the superintendent of the mental works can turn over the bulk of the swimming business to his assistants, this boy will not need to be "pitched in." He will go in every time he gets a chance, and will experience the lifelong joys and benefits of good swimming.

Herein lies the importance of good teachers, who get their students started in the right way. Think of the musicians who have been spoiled in the making, because they got a bad start! Think of the lifelong difficulties of most of us with our "mother tongue" because we were not started in the right ways by teachers in the home and in the school!

If you want to learn anything, get a good teacher. A poor teacher is dear at thirty cents, and a good teacher is cheap at any price.

III. SELECTION

Next to the importance of rationalization and focalization in habit formation, is selection—to begin on the right habits when we do begin.

When I first began to write, in my boyhood, I learned to write with my letters leaning forward, as if they were hurrying to get somewhere. Then, later, in another school, I learned to write with my letters leaning backward, as if they refused to go anywhere. In a third school, I learned to write with my letters standing straight up and down, as if they were put there to stay. Now I write all three ways at the same time.

This is an illustration of the curiosities of curriculum construction. The problems of curriculum making for our schools are many and complex, and the difficulties involved are stupendous. It is of the highest importance that the wisest of men and women, with the most thorough training in the psychology and the pedagogy of education, shall devote their best thought and effort to the selection of suitable educational materials for use in our schools, in order that every student, at every stage of his development, may be introduced to those subjects which will form the basis of desirable habit formation.

It is of very great importance that every human being should choose a vocation early in life, and begin to form habits in connection therewith that

will constitute assets rather than liabilities. Girls, as well as boys, should be encouraged to fix on some career besides marriage, not only with a view to economic independence, but chiefly for the sake of fullness of life in the development and enrichment of personality.

Within the range of preparation for a vocation, there is large room for selection in the choice of the subjects for study that will be most useful in habit formation. If, for instance, the individual is preparing himself for a secretaryship, and expects to learn shorthand, it is important to fix, at the beginning, on a standard recognized system, and not to choose one that is advertised as being easily and quickly learned. Young people should avoid the short, easy courses; and choose those that will yield the best results in the long run, no matter how difficult. The very choosing of the difficult will in itself be an enriching of personality and a strengthening of the character.

Happy indeed are those who were started in the right ways, early in life, by wise parents and teachers! How fortunate are those who learned the mother tongue in its purest and most beautiful forms, right at the beginning, in the home! They learned to pronounce correctly and to speak with distinctness, and with suitable emphasis and modulation, in pleasing tones. On the other hand, there are those who must, all their lives, be handicapped by the bad habits of speech that were acquired in childhood.

IV. COORDINATION

There is one fact about habit formation that ought to be encouraging to all of us, and that is that any good habit formed in early life, any habit formed as a result of a good selection, though it may not have been the best selection, is likely to prove of use in later life, by reason of the possibility of coördination, or of transfer.

This may come about in two ways. First, a specific habit may be transferred from the situation in which it has been formed to another situation through "identical elements," where two situations have many significant points of identity; as habits of promptness, politeness, courtesy, cordiality, industry, and the like. If a boy acquires habits of promptness in the home, he is likely to be prompt in school, and later in business.

In the second place, there may be transfer of habits through "ideals of procedure," that is, through the conscious selection from a stock of habits a new combination of responses that will enable us to meet the new situation effectively.

It is a mistake to think that each human being was "cut out" for only one life job, and that he would be a failure in any other. One of our psychologists has been reported as saying recently that probably about eighty per cent of any one's abilities could be made effective in some calling other than the one in which he may now be engaged.

No one need hesitate, consequently, to change his vocation if he feels that he has not yet found his true place in life. There are numerous examples of men who have not "found themselves" until fifty or later, and then have been conspicuously successful in the new calling.

V. ACTION

No one can acquire good habits simply by wishing for them, or dreaming about them, or talking of them. Habit formation involves action; that is, activity directed and controlled.

It is impossible to learn to pronounce correctly the words of one's mother tongue simply by reading the dictionary. Every human being with any ambition to be a leader in the world should own an unabridged dictionary, even if he has to go without an overcoat in order to buy it. But it is not enough to own and use a good dictionary. It is necessary actually to pronounce the words until the correct pronunciations become habitual, and are cared for by those assistants in the nerve-centers.

I shall never cease to be grateful that, during my four years in college, I spent an average of thirty minutes a day with a good unabridged dictionary, pronouncing aloud over and over again the new words I came across in reading and in listening to lectures.

VI. REPETITION

It is necessary, in this connection, to emphasize the importance of repetition. It is essential, in the very beginning of the formation of any new habit, to repeat attentively the desired combination of movements that will constitute the habit. This should be done very carefully and exactly and correctly at first, again and again, until the movements become practically automatic.

When I was learning Isaac Pitman shorthand, I covered thousands of pages with carefully written outlines, according to the directions of the teacher and the books. I would write side by side two similar consonantal strokes, one light and the other heavy, being very careful to get them properly sloped and exactly the right length, while at the same time writing as rapidly as possible, covering page after page with these strokes, uttering the appropriate sound and writing its sign, over and over again, hour after hour, day after day.

This was my method with all the consonants and vowels and diphthongs, and with all the contractions and the word-signs, until, through attentive, careful, diligent repetition, I got shorthand into my nervous system.

I acquired a complexity of useful shorthand habits that combined to constitute skill in short-

hand; and now, as I write this book, I can give practically my whole attention to what I am saying and the way I am saying it, while my well-trained assistants in my nerve-centers get it all down correctly in shorthand. They do their work so well, in fact, that I could pick up the shorthand pages twenty years from now, and read every word that is written.

I write shorthand more naturally, more easily, and more correctly than I write longhand, because I have bought an adequate supply of good shorthand habits at the price of suitable rationalization, focalization, selection, coördination, action, and repetition.

In a day or two my wife will pick up these shorthand pages I am now writing, and will put the shorthand notes into legible, neatly written typed pages; for she, too, acquired a valuable collection of good shorthand habits, very similar to my own, in the days of our courtship, when I gave her lessons.

VII. CONTINUATION

Another fact that needs to be considered here is what may be called the law of continuation, namely, that no exceptions should be allowed to occur in repetition, until the habit has been established.

It is not mere repetition that counts, but attentive, sustained, careful, exact repetition. To

make one mistake in repetition is, as William James said, like dropping a ball of yarn that is being wound—the habit-former must begin all over again.

Carelessness, therefore, is the curse of habit formation. It is necessary to practise giving complete, whole-hearted attention and to achieve undistracted concentration.

This will apply to the learning of shorthand or piano playing or singing or pronunciation or painting or tennis or bowling, or anything else that one expects really to learn.

Always, in the acquiring of any habit, patient practice is a prime prerequisite.

VIII. SUBSTITUTION

Another word that must claim our attention, in this discussion of habit formation, is *substitution*. Here is encouragement for those who have formed many bad habits in early life.

Any intelligent adult may get rid of his bad habits, to a considerable extent at least, through substitution of good habits. He cannot conquer his bad habits by direct attack, but he can conquer them by indirection, through substitution. He can quit thinking about his bad habits, quit worrying about them, refusing to surrender to them, and begin deliberately to put good habits in their places.

Suppose, for instance, any one has been mis-

pronouncing the word "adult" by placing the accent on the first syllable, instead of on the second, where it belongs. Then let him look up this word in the dictionaries, and find that there is no reputable lexicographical authority for the accent on the first syllable; and then let him pronounce the word aloud correctly, with the accent on the second syllable, over and over again, say fifty times. Let him do this again in a few days, and repeat it still later; and soon, without his thinking about it at all, he will find that the substitution has displaced the old bad habit of pronunciation, and that he can trust his assistants in the nerve-centers to see to it that this word is pronounced correctly.

In case he has been mispronouncing the name of the book out of which we get our standards of pronunciation, placing the accent upon the third syllable; then let him pronounce the word correctly a hundred times, attentively, thoughtfully, correctly, giving it only one accent, and that on the first syllable; and he will be able to say "dictionary" correctly, without worrying about his old wrong pronunciation.

When we adults are dealing with children, we should never scold them for their bad habits, calling their attention to them, for we thus only strengthen these habits. We should rather interest them in the development of good habits that will displace the old by substitution.

IX. CONATION

Another important factor in all habit formation is will-power. A willingness to pay the price and the determination patiently to practise are essential to success in acquiring any useful habit.

Too much emphasis has been placed upon the preadolescent period as the *habit-fixing* time of life. This is true. But it is also true that any time in life is a habit-fixing time.

It has been said that most of the fundamental habits of life are formed before twenty-five years of age. This probably is true of most individuals, as a general statement, but it does not follow that it is impossible to acquire important habits in later life. Many a man has mastered a new language after fifty years of age. Some men have not "found themselves" until they were past fifty years of age, and they have then acquired a complex series of habits that constitute the skills involved in the new calling.

These statements are made for the purpose of encouraging adults, and must not be allowed in any way to obscure the primary importance of early environment and education. The younger human beings are, the more "plastic" they are; and the larger the number of good habits acquired in early life, the better it will be.

X. MOTIVATION

The determination that is required for persistence in repetition for the establishing of any desirable habit must be deliberately developed through a proper *motivation.*

The motivation of an absorbing life-ambition is of the highest importance. To keep your eyes on yourself, not as you are now, but as you see yourself in the years ahead, when you have come into your own in your chosen vocation—this will keep you on the job of habit-fixing through practice, practice, practice.

A purposeless drifter in life will never doggedly drive himself through the dragging drudgery to the happy heights of worth-while accomplishment. It follows, then, that the thing that counts in any life is not what the individual is now, but what he plans to be, tries to be, determines to be, expects to be. A worthy ambition is the driving-wheel of the machinery of habit-formation. It is highly important, therefore, to get these driving-wheels, through association with those who have them, and through the reading of books in which they move strongly. Drive yourself away from life's drifters if you would get to any place that is worth getting to.

A significant aid in motivation, and the antidote for discouragement, is appreciation of "the practice curve and its plateaus" in the forming

of a new habit. The facts involved seem to be about as follows: The rate of learning is rapid at first, then slower, and then stationary, and then more rapid again, with a recurrent slowing down.

In all habit-formation practice, there comes a time of apparent and inevitable slowing down in progress, and then a dead stop. These no-progress periods are called *plateaus;* and these are critical. They are exceedingly dangerous. Many human beings fall off these plateaus and break their necks, and never get anywhere they want to go.

The explanation of these plateaus of learning may not be altogether satisfactory, but there can be no doubt that they exist, and that it is important to get off them by going forward instead of by falling off.

These plateaus may be due to a tendency on the part of the individual to relaxation in determination and interest and attention and effort. He gets tired practising. Or it may be a device of nature for fixing the basic nerve connections—a slowing down, so to speak, for a fresh and better start.

Anyway, the fact that they exist is established, and the conclusion is clear: Provide yourself with motives for persistence; and, when you come to the plateau, just keep going forward as if you were making progress, as indeed you are; for, though you seem to be standing still or only mark-

ing time, you are in reality being carried forward and upward all the while, on the escalator of repetition, toward your desired destination.

This encouraging truth may be illustrated by going back to my shorthand. When I was learning shorthand, I reached the stage where I had acquired the elements of the system, and could write at the rate of about one hundred and twenty-five words a minute, and then transcribe my notes on the typewriter; but I could not get beyond that speed. I was talking to myself in some such way as this: "Is this my real measure? Am I going to stop with being a mediocre stenographer? If I am going to be a court reporter, as a stepping-stone to becoming a lawyer, I shall need to write two hundred words a minute at the least. Perhaps it is in me, after all. Anyway, I am going to keep trying, and prove to myself conclusively that I either can or cannot be a real stenographer."

So I doggedly determined, and persisted in practice, reporting sermons and political addresses, writing what I could of court proceedings, having members of the family read to me from practice books, reading the Bible and other books printed in shorthand, thinking shorthand, and dreaming shorthand, and practising shorthand; until I discovered, all at once, to my amazement, that I could write new matter, and transcribe correctly my notes, at the rate of more than two hundred words a minute. I had not quit, I had

patiently persisted, I had paid the price, I had kept going forward; and my escalator had brought me to the pictured place of proficiency. There have been other destinations since; and I have reached them in the same way, by being careful to avoid the dangers of the dead levels.

Your destination may be musical, or artistic, or oratorical, or scientific, or financial, or any one of a thousand other goals; and you can reach it, *if* you will refuse to allow yourself to stay on the dead levels.

DISCUSSION

1. In his "Outline of Psychology," William McDougall says: "Men do undoubtedly form bodily habits of the nervous kind. We learn by practice, by purposive effort oft repeated, to combine our more elementary movements in new ways, gradually achieving the new combination more easily, with less effort; until it is, as we say, 'secondarily automatic,' and requires for its production no effort, but merely the intention or will to produce it. By far the greater number of the new combinations of movements that we thus acquire are made in the service of special purposes, and are useful to us as facilitating the achievement of such purposes; we call them, therefore, skilled movements, and speak of the acquisition of skill. Now, in acquiring a skilled movement (or secondarily automatic combination of move-

ments) we undoubtedly build up in the nervous system a new motor mechanism similar to those motor mechanisms with which we are innately endowed."

2. In their "Psychology of Childhood," Norsworthy and Whitley say: "If this point of view is correct and imitation is largely habit, then the educator has a much greater control over it; for it must be governed by the same laws which control learning in general, the laws of exercise and effect. The child imitates his fellows in all sorts of ways because satisfaction has been derived from such action, not because he cannot help it. For the same reason the youth apes his elders and one nation imitates another. 'Imitation is the prime condition of all collective mental life.' Custom and tradition in all fields are but an expression of its power. Because it has been found that the imitation of the thing in vogue, no matter what it may be, brings public approval, and the violation of the prevailing custom brings scorn and criticism, man does and thinks as others of his group do and think. This tendency may be seen in politics, education, and religion, as well as in the trivial matters of dress. Young men vote as their fathers do, and show the attitude towards religious matters which is that of their family and their community. The dangers of such habits are evident; mechanically used, they make for stagnation instead of progress, for dependence

and blind following instead of independence and originality. Despite these very grave dangers, the fact of imitation is of inestimable value to the human race. By means of habits of imitation the child can very much abridge the tiresome method of learning by trial and error, and can learn what his father knows in very much shorter time."

3. In their "Introduction to Teaching," Bagley and Keith say: "A specific habit is an automatic or mechanical association between a stimulus and a response that has been acquired through experience. The difference between habits and skills is chiefly the difference between relative simplicity and relative complexity. Skills may be thought of as more or less elaborate combinations of specific habits. In learning to drive an automobile, for example, one must consciously master a large number of separate movements. Each of these may be considered as a specific habit. Some are very simple and easily learned, such as pressing the foot on the brake; others are more difficult, such as passing from 'low' through 'intermediate' to 'high.' Most persons who learn this art undergo a period of distinct discomfort. They must make each movement consciously and carefully, and after the specific movements have been mastered, they must continue the period of conscious direction while the simple or 'lower-order' habits are being combined into complex or 'higher-order' habits.

Gradually, however, the connections become fixed; the whole chain of adjustments is completely mechanized; the 'skill' has been acquired."

4. William McDougall, in his "Introduction to Social Psychology," discusses the effect of maturity upon learning. He says: "No adequate experiments are on hand upon humans which will enable us to show quantitatively the differences in the speed and accuracy of the acquisition of any good act of skill among a young adult of twenty-one, a man of forty, and a man of sixty-five. In practical life there are a number of taboos, laws and customs relating to age: for example, a man cannot vote until the age of twenty-one is reached. At forty a man is expected to have shown all the originality that is in him and to have accomplished his major piece of work; he is supposed to be content at that age with the habit acquisitions at his command. Again, at from sixty to sixty-five a man's usefulness is supposed to undergo a sharp decline, he is supposed at that age to retire from his university, business and professional duties, to accept a pension and to live thereafter a quiet and retired life. There is hardly any justification, experimental in character, for these distinctions."

5. President Nicholas Murray Butler, in a recent interview with a newspaper reporter, said: "We stop education too soon and too suddenly. In every civilization you will find men and women who go on learning and growing as personalities

until they die. You have Charles W. Eliot and Chauncey M. Depew, both men ninety-one years old, and both of them still absorbing new ideas. So was it with Gladstone and John Morley. With such exceptional men, education never ceases."

6. For helpful chapters, see Colvin and Bagley's "Human Behavior," Betts's "The Mind and Its Education," Saxby's "Education of Behavior," Hollingsworth and Poffenberger's "Applied Psychology," Paton's "Human Behavior," Bennett's "Psychology and Self-Development," Dresser's "Psychology in Theory and Application," Dunlap's "Elements of Scientific Psychology," Givler's "Psychology," Hunt's "Self-Training," Hunter's "General Psychology," Marshall's "Mind and Conduct," Platt's "The Psychology of Thought and Feeling," Seashore's "Introduction to Psychology," Wallas's "The Great Society," Woodworth's "Psychology, a Study of Mental Life."

CHAPTER VIII

CUSTOM AND PROGRESS

The most powerful argument in the world is, "Dad did, therefore I do." This is the argument of custom, which is no argument at all.

A social psychologist defines custom as "the non-rational copying of the ways of thinking and doing of human beings who have lived before our time."

Next to custom, in its influence, is conventionality, which is "a psychic plane resulting from the deliberate, non-competitive, non-rational imitation of contemporaries."

Custom is *down* imitation and conventionality is *cross* imitation. Both are essentially the same. The argument of the one is, popularly stated, "Dad did, therefore I do," and that of the other is "Everybody does, therefore I do."

Both custom and conventionality have their uses. Both are good in themselves; but their abuses constitute the greatest stumbling-block in the way of human progress. Both tend to stabilize human society, and in that respect they are good; but, when they become too strong, the tendency is toward stagnation and fixation.

The wise leader will study the psychology of custom and conventionality. He will appreciate their uses and guard against their abuses. He will recognize their power, both in himself and in others. He will understand why leadership is difficult, and thus be saved from discouragement when others are slow to follow his leadership. He will know that custom and conventionality are strong, but that reason is stronger. He will learn how to break these bonds that bind himself and others, and will become an effective factor in human progress.

Let us now carefully examine this irrational imitation, custom or conventionality, to see why it has become so powerful and to note its effects where it is strongest.

I. WHY CUSTOM IS POWERFUL

There are many reasons why custom has such a strong grip on the human race; and some of these are here indicated and analyzed.

1. Childish Imitation

In childhood, a large part of learning was accomplished through doing as older people did, acting as others acted, behaving as others behaved.

This childish imitation was a good thing, if it was not overdone and the model was good; for it enabled us very early to adjust ourselves to our

environment, to get along with other human beings.

Imitation becomes bad only when it is abused, when it takes the place of more constructive thinking. As a child grows older, he should learn to act less and less imitatively, and more and more independently.

In other words, a human being should not remain always an infant, but should develop into a being whose conduct is controlled chiefly by his own reasoning, and only secondarily by that of others. The more intelligent he becomes, the better educated he is, the less should be the power of custom in his life.

2. Racial Fear

Every human being is naturally afraid of anything new. This fear of the new, we are told, has been inherited from man's early ancestors, to whom any new face was the face of an enemy, any new place was a place where lurked a ravenous beast, any new thing was a dangerous thing.

It is no longer true, of course, that everything new is dangerous; but most human beings act as if it still were true. They stay in the old places where it seems safe. They hesitate to venture out into the new places even in thought, for fear of criticism, or inconvenience, or failure, or bankruptcy.

3. Social Heredity

The numerous imitations of childhood are developed into habits that become automatic controls in conduct—habits of walking, of talking, of eating, of playing, of working, of reading, of studying, of imitating.

"A child is more than one-third educated before he ever enters any school," declares one of our psychologists. And another goes so far as to say, "By the time a child is three years old, his personality is more than half developed."

It must be the function of reason, in the life of any growing, aspiring human being, to break up bad habits by building up and substituting good ones.

4. Mental Laziness

No one is born lazy, but he may soon imitate laziness, so that it will seem easier to him to let others do his thinking for him than to do it himself. He becomes unwilling to put forth the personal effort that is involved in overcoming his mental inertia.

The average adult has been so poorly trained in the method and practice of thinking, and has had so little experience in constructive thinking, that any attempt to use his head seems to bring

on a headache, with the result that he resorts to the customary pain-killer, imitation.

5. Personal Conceit

Each human being tends to assume that the ways of thinking and doing that have been handed down to him by his predecessors must be right; and he feels that it is a reflection upon his family and himself to admit that these ways may be wrong or that other ways may be better.

His personal and family conceit make it exceedingly difficult for him to admit that he can be improved, in any way, especially if he "went to school once." Added to his family conceit, there is now a school conceit. The school may have been dominated largely by custom, without a single prophet in it; but whatever his school taught him must be right because it is his school.

This characteristic of human nature is in itself good, for it is at the basis of all self-respect and self-reliance. But a properly educated individual never allows himself to be so bound by custom that he cannot recognize defects in himself and his family and his school and his business, and make an honest effort to remedy these defects through the exercise of intelligence.

6. Economic Pressure

Money is the child of custom, and dwells in the land of mediocrity. It delights in the old, the

established, the fixed, the recognized, and is mortally afraid of anything that is new. Its timidity is exceeded only by its stupidity.

Endowments and foundations and institutions are the strongholds of custom and the despair of reason. This is true for the most part even of school endowments. The situation is saved in some degree by the fact that there are a few endowments for the promotion of research and investigation and surveys and progress; but the effect of the majority of school endowments is to perpetuate old ways of thinking and doing.

This in part accounts for the fact that only about one in ten of our college and university teachers is doing any real constructive thinking. But this heroic minority, who have been able to break the shackles of custom, constitute the hope of the world, the vanguard of civilization.

It is unfortunate that, in this great industrial America of ours, when a wealthy man gives away money, he usually gives it, with the best intentions in the world, for the propagation of some idea he acquired when he was a boy. He has been too busy making money, in his maturer years, to get many new ideas.

It is here gratefully acknowledged that some foundations are characterized by large and far-seeing wisdom, and that some endowments do distinctly make for human advancement. It is true also that new ideas occasionally are developed and utilized in industry, and that some of these

new ideas actually do make money; but it is true nevertheless that economic pressure is a factor in the over-strengthening of the power of custom in human affairs.

7. Unreasonable Prejudice

Many of our prejudices are the closed cases in life's courts, in which there were convictions on insufficient evidence.

Early in life, we acquired many prejudices that have persisted until now. That is, we had developed in us fixed ways of thinking about certain things, with strong favorable or unfavorable feelings; and these prejudices, or attitudes, have remained practically unchanged throughout the years, because we have regarded the questions involved as closed, and have not subjected them to any constructive thinking.

Probably most of our prejudices are as baseless as those of the old maid who hated all men because one man had deceived her. The Protestant is prejudiced against the Catholics, and most of his prejudices likely are without foundation or are wrongly founded. So with Catholic prejudices against the Protestants. So with the prejudices that the non-Catholic churches hold with reference to one another. Many Southerners, in America, apparently are unable properly to appreciate those who live in the North, because of prejudices acquired in childhood and youth; and the North-

erners are even less able properly to appreciate those who live in the South.

8. Human Meanness

I suspect that we shall have to admit that our refusal to face the facts and admit the light sometimes is due to plain, ordinary, every-day human meanness of the evergreen variety.

We are loath to admit that we were mistaken, that we were wrong, that we were inferior to others, that we were ignorant, that we were culpable.

9. Primitive Superstition

We are told that our remote ancestors feared that they might anger their gods if they strayed from trodden paths, or that they might provoke the spirits of their ancestors to haunt them if they departed from family traditions.

Only those of us who have been a little more fortunate in our training and experience than some others can believe that we are closest to God when we are courageously facing life's problems in the light of the best of human experience, and seeking to solve them in harmony with God's will and in the interests of our fellow human beings, and can believe that at the same time we are thus paying the highest possible tribute to our ancestors, who made it possible for us to be here and

to demonstrate our mental superiority over the wild beasts of the woods.

The best of our fathers, fortunately for us, did not do exactly as their fathers did before them. Instead, they faced their own life problems for themselves, sometimes of necessity and sometimes from choice, and did some constructive thinking. They were the leaders of their day. They were in the vanguard of advancing civilization. They were the ones to whom we have erected monuments and whose biographies we read with interest and inspiration.

The others were those who marched with the masses of customary mediocrity that left no traces of the aimless wanderings of their earthly existence.

10. Advancing Age

Now we have come to exceedingly thin ice, and we must proceed with extreme carefulness.

Except in the case of those rare individuals who continue to be young and to learn at any age, the older human beings are, the more are they dominated and controlled by custom—and the more reluctantly do they admit it.

This need not be so, necessarily, as the exceptions prove; but we are forced to admit that it is generally true, so backward and undeveloped and uncivilized are we, particularly in the spiritual

things of life, despite our spectacular material advances.

It is sadly true that adults too often only think they think when they think they think. Let me say this in verse.

They Think They Think

They only think they think who think
The fathers' thinking always right,
And for this thinking think to fight.

They only think they think who think
That dogmas made in ages past
Must always and forever last.

They only think they think who think
You 're "crank" and fool and heretic
When flaws in musty creeds you pick.

They only think they think who think
All plans of years and years ago
Upon us now can good bestow.

They only think they think who think
That pious phrase and platitude
Are cause for praise and gratitude.

They only think they think who think
That abstract truth, afloat in air,
Will save from weakness and despair.

They only think they think who think
That thinking in itself, alone,
Can for defects in life atone.

II. WHERE CUSTOM IS STRONGEST

It may be helpful to note the effects of custom in some selected locations of human thought and endeavor.

1. Conservatism

It has been supposed that conservatism is good form, and proper, and suitable, and desirable. We are asked to believe that this is true because the conservatives say so.

It is exceedingly interesting to note how the radicals of one generation become the conservatives of the next generation, and to observe how extraordinarily conservative, in some things, are the most radical of the radicals.

Any intelligent human being who has learned to think constructively at all has observed that not every one is "radical" who is not conservative. He has observed that the individual who is not conservative may hate the radical just as heartily as the conservative hates him, but more intelligently and effectively.

This thoughtful observer notes that it is conservatism that is responsible for the radicals, and that enables them to flourish. He sees that those

who are not conservatives are the ones who are doing the constructive thinking of the world, and who are knocking the very platforms from under the "reds" and "bolsheviki" in politics, and the "radicals" in religion.

The cure for radicalism is not conservatism, which is rather its cause and occasion and support and encouragement. The conservatives shut their eyes to the actual problems of the present life, and the radicals see nothing else.

The actual *solution* of the world's problems always has been left to the constructive thinkers, who were neither conservatives nor radicals. The cure for both conservatism and radicalism, therefore, is *progressivism.*

2. Labor

It has been supposed that manual labor is degrading, and so it has come about that we classify human beings according to their occupations, instead of according to their characters.

The masses of the people classify one another as farmers, day-laborers, factory hands, venders, carpenters, bricklayers, clerks, stenographers, salesmen, artists, singers, lawyers, physicians, teachers, preachers, financiers, and so on, and judge them according to their callings—the cleaner the hands, the higher the grading.

As a matter of fact, we can no more classify human beings properly according to their voca-

tions than we could classify a rolling rubber ball as a stone because it happened to stop near a stone.

Manual labor is just as dignified and ennobling as any other labor if it is rightly performed. United States Senator Arthur Capper calls attention to what he considers a serious menace to American welfare, namely, the fact that "we are educating ninety per cent of our youth to be white-collar workers, but have white-collar jobs for only ten per cent."

The only kind of labor that is disgraceful in itself is *no-labor*. Idleness is the great curse of the world. An idler may be good for nothing, but he never can be good. All idlers, both poor and rich, ought to be compelled by society to face the alternatives of work or starvation.

3. Money

It has been thought by many people that money is a measure of success, whereas, as a matter of fact, it frequently is a mark of failure and a badge of disgrace.

Worth of character and material wealth may be found together, and sometimes are; but the rule is that they are not found together. An income tax list is not by any means an index to the best people of a community.

Money success is only one kind of success, and not in any respect the most important kind.

There is such a thing, of course, as service to humanity through money. All honor to those who give large sums of money for welfare purposes. It is heartening to note, in one issue of a daily newspaper, the announcement of gifts by two men of wealth to the amount of more than a hundred million dollars to education, and to remember that one man alone has given more than five hundred million dollars to education in this country.

It is noticeable, however, that these money-givers constitute a very small minority of the money-makers, and, moreover, that these few are the ones who have morals as well as money, and who give themselves with their money. The giving of money is a poor substitute for the giving of self with intelligence and sincerity and sympathy and brotherliness.

4. Cost

Many individuals think that the more a thing costs, the more it is worth; but this not generally true at all.

A dressmaker, in New York, moved into a more fashionable location, doubled her prices for the same goods, and got rich. She sold to those who had more dollars than sense. She made money out of customers who gave her their custom because they were controlled more by custom than by common sense.

There are some costly things that have no real

value to some of us, or at least very little. Cost is not a reliable measure of value, even in material things. And all of us will agree that you cannot put price-tags at all upon the essential values of life, such as sunshine and sunsets and friendship and love and faith and hope and vision and appreciation and gratitude and courage and conscience and opportunity.

5. Women

It has been assumed that women are inferior to men, even in the thinking of the women themselves.

This notion grew out of the patriarchal attitude toward woman as a chattel and a slave. Even to this day we have the double standard as between men and women in property rights, in wages, in government, in personal habits, in morals, and in opportunities.

It has been customary for man to devote a considerable proportion of his energies to keeping woman "in her place"; but just what her place is has not yet been accurately determined.

I cannot forget the shock I received, during the World War, when I heard for the first time a woman's voice, in an office-building, saying, "Going up?" I went up with her, and then down with her; and most of us ever since have been going up and down with her.

Undoubtedly, certain basic differences in sex,

and the fact that women must be the bearers of the children of the race, must lead us to conclude that the occupations of women must be different to some extent from those of men; but the customary notion that woman is essentially inferior to man mentally must be abandoned, in the light of present-day psychology. The ablest psychologists tell us that woman's mind is at least equal to that of man, and that any apparent superiority of man over woman must be regarded as being due to custom and to consequent differences in opportunity and education.

6. Government

It has been widely supposed that our forms of government are the best that can be devised, and that the Constitution of the United States is an impeccable document that ought to stand as it is for all time.

Albert Edward Wiggam, in "The New Decalogue of Science," says: "Government and social control are in the hands of expert politicians who have power, instead of expert technologists who have wisdom. There should be technologists in control of every field of human need and desire—in politics, business, industry, education, religion, ethics, philosophy, charity, law, health, labor, employment; above all, in sociology, which is simply the application of all the sciences to human life and destiny. At present, educational, social and

political government is almost wholly in the hands of business men who 'know their business,' but who do not, in any modern sense, know the science of society."

Glenn Frank, in the "Century Magazine" for January, 1925, says, "Politics should be the point at which knowledge meets life and becomes socially effective." He says also, "The most we can permanently hope for from any body of office-holders is an intelligently flexible conservatism."

7. Business

It has likewise been widely supposed that our business methods are the best that could be devised, and that, in America particularly, merchandising has reached the very acme of perfection.

But such is far from being the fact. Some notable advances have been made in manufacturing; but our methods of distribution still are confessedly complicated, slow, and extravagant. The producers get too little, and the consumers pay too much. An Illinois farmer gets thirty cents for a dozen eggs, and I pay ninety cents for them in New York—six months or a year later. I buy a "fresh-killed turkey" for Thanksgiving that was dead for the preceding Thanksgiving. This year, I paid fifty cents a pound for a turkey, and my "select" butcher assured me that I was getting a bargain because the turkeys being ad-

vertised in the neighborhood at thirty-five cents were cold-storage turkeys, while his were "fresh killed." So I paid the additional fifteen cents a pound, and concluded afterward that if my turkey at fifty cents a pound was "fresh killed," then those other turkeys at thirty-five cents a pound must have been killed by one of the sons of Noah.

Men engaged in the same business spend many millions of dollars every year trying to take business away from one another, through traveling salesmen and expensive newspaper and magazine and bill-board advertising, instead of spending their money giving the public better goods at lower prices.

8. Education

It is sometimes implied that our education has reached a stage of matchless perfection, whereas, as a matter of fact, there never has been, in the thinking of our leaders in education, so much dissatisfaction with our aims and curricula and equipment and methods and teachers as there is to-day.

We have made gratifying progress during the last twenty-five years, particularly in buildings and equipment, and in the enrichment of the curricula; but at the same time our educational facilities are tragically inadequate, and the majority of the youth of our land are without proper educational advantages.

We have many good schools, but the best of them could be far better. Professor Alexander Meiklejohn, in the "Century Magazine" for January, 1925, makes a plea for a thorough overhauling of college curricula and administration. He wants "a new college," with about three hundred students, and "a small faculty" of twenty-five or thirty teachers, "a coherent, self-determining body," without any board of trustees. In the curriculum of this college, there would be a new body of subject-matter with "instruction in intelligence," and not "instruction in a number of subjects."

9. Church

It is taken for granted by many church people that the church is the one institution in the world that can admit of no change.

Those who are outside the church are in no position to criticize it constructively. It remains, therefore, for those of us who are inside the church, who believe that it is the most important organization in the world, who believe in its mission, who have confidence in its essential strength, and who believe that it ought to change, to indicate in what respects it ought to change.

We see that the church too often places too much emphasis upon theology, and not enough emphasis upon thorough-going, intelligent, every-day, constructive, practical Christian living; that it is too

much controlled by the older people, and is conducted too exclusively in the interests of the adults; that it is too much a preacher's institution, with too little responsibility and participation on the part of the members; that it tends to be static rather than dynamic and progressive; that it is too formalistic, and not sufficiently educational; and that it is too self-centered, and has not yet learned how to coöperate cordially and effectively with other churches and with agencies outside the church, for greater Christian effectiveness in the community and in the world.

10. Sunday School

It has been assumed by many of those who attend them that our Sunday schools are about as good as we can make them, but such is far from being the case.

It would be exceedingly difficult to overestimate the good that has been accomplished through the Sunday schools, or to give too much credit to the faithful unpaid, and for the most part unappreciated, workers in them; but at the same time these schools need to be greatly improved, as the leaders in religious education recognize, in the following respects: (1) In attendance, Sunday school being enlarged into church school, through a unification and coördination of all the educational agencies in the church, and through enlistment of larger numbers. (2) In equipment, with a school-

house having school-rooms with permanent partitions and educational apparatus. (3) In extent, more time being devoted to religious education, on Sunday and between Sundays. (4) In teaching, with better methods of securing and training teachers. (5) In supervision, professionally trained supervisors being in charge. (6) In lessons, these to be effectively designed for the establishment of Christian character. (7) In control, the church officials being vitally interested in religious education, recognizing its supreme importance, and making adequate provision for it.

DISCUSSION

1. Dr. Walter Hullihen, president of the University of Delaware, is reported as saying recently: "If modern evils are to be corrected, modern education must be truly practical. Studies and disciplines that mold character and shape moral ideals and determine conduct must be given a central rather than a secondary place. The rising tide of public opinion that is demanding popular instruction in religion, must sweep away all traditional barriers and give youth its spiritual birthright."

2. Mr. George Eastman, of Rochester, New York, who has given away more than fifty-eight million dollars, is reported as follows: "If a man has wealth he has to make a choice. He can keep it together in a bunch, and then leave it for others

to administer after he is dead. Or he can get it into action and have fun with it while he is alive. I prefer getting it into action and adapting it to human needs."

3. A writer in the "New York Times" of Sunday, December 14, 1924, said: "Numerous trusts created in England during the last four centuries have become obsolete because of changed conditions. Many of these trusts, naturally, represented but small sums, and in some cases means have been found to divert the money. But in others great accumulations of capital are tied up. One of these funds was established to redeem captive Englishmen from the hands of pirates. Doubtless the creator of that fund never imagined that pirates one day would be confined to romance."

4. This same writer says further: "Men who have studied the great foundations agree that elasticity is the first of many needs in creating these depositories for future generations. We have high authority for the apprehension that there is danger in the great foundations."

5. George Albert Coe, in his "Law and Freedom in the School," says: "As the researcher in science or history serves neither self nor party, but the truth; as the true physician, when he faces disease, is guided neither by self-interest nor by opinions of the patient nor by popular conceptions of healing; as the faithful minister of religion endeavors to obey God rather than men,

so the real educator, enduring (if need be) as seeing the invisible, leads forward into freedom a society that is fettered by selfishness and by institutionalized timidities."

6. For helpful chapters, see Robinson's "The Mind in the Making," Saxby's "Education of Behavior," Hayward's "Re-Creating Human Nature," Wallas's "Our Social Heritage," Columbia Associates' "An Introduction to Reflective Thinking," Dresser's "Psychology in Theory and Application," Ellwood's "An Introduction to Social Psychology," Ogburn's "Social Change," Ross' "Social Psychology."

CHAPTER IX

HEAD TONICS

I confess, for evident reasons, that I cannot recommend anybody's hair tonic with any degree of confidence. But there are ten head tonics whose faithful use will guarantee to any one who may lose his hair that he will still have something left under it.

These ten head tonics may be called rapidity, unity, certainty, continuity, activity, passivity, lucidity, intensity, utility, and humility.

I. LEARN WITH RAPIDITY

It is thought by many that the slow learner is a better learner than the rapid learner, but such is far from being the case, even when learning is used in the restricted sense, for, as Colvin and Bagley say, in their "Human Behavior," the rapid learner is not of necessity the rapid forgetter. Slowness may be due to stupidity as well as to care and accuracy.

My own experience in this regard may be encouraging to any one who is a slow learner. I used to be quite slow in all my learning. In

school, I was slow in getting my lessons. I spent long hours on them. My room-mate in college could get his lessons in half the time. And I deceived myself into thinking that I would retain what I learned because I was slow, that my slowness somehow was a proof of profundity and substantiality.

But, after a while, I came to see that I was deceiving myself, and I deliberately began to drive myself to greater rapidity in learning, until I now can learn far more rapidly and with more satisfactory results in every way.

I was a very slow reader, but I have trained myself to read with rapidity, until I can now read at least four times more rapidly than formerly; and now I get more out of what I read, and retain it for longer periods.

I find no difficulty in reading two or three books in one day. Yesterday, in the late afternoon, I put down this writing, and, while waiting for dinner, read a new book through, in less than an hour. It was not a very large book, it is true, but earlier in life it would have taken me several hours to read it.

Of course, naturally, the more any one reads, if he keeps mentally alert and is careful continuously to enrich his personality, the more rapidly he will read, not only because he has more perfectly mastered the technique of reading, but chiefly because he has more to read with. He has a stronger personality, more experience with which

to lay hold of the new, and he is more likely to be more familiar with the subject-matter of what he reads. Anything in psychology, for instance, is much easier for me than it used to be; principally, I presume, because I have read numerous books in psychology, have conducted experiments in psychology, have taught psychology, and am, therefore, familiar with the facts and terminology of psychology. Consequently, though most books in psychology are unnecessarily abstract and abstruse and difficult, I am able to read any of them with at least a fair degree of rapidity.

It is necessary to recognize the desirability of rapidity, and deliberately to cultivate it, else increase in speed may not come with increase in experience. Any one may train himself to see a whole sentence at a single glance and adequately to sense its meaning.

A few years ago, Dr. Charles Fordyce, Dean of Teachers' College, University of Nebraska, was reported as saying: "It is easier to read rapidly than slowly, and the rapid reader is the better interpreter because the sentence is the unit of thought. The mind, therefore, passes more rapidly and readily from phrases or clauses to meanings than it does from a single word."

II. LEARN WITH UNITY

A learner should have a plan and a goal for each piece of learning. He should learn things in units

or "wholes," and each whole should be of reasonable and conquerable size.

He should face a single life problem, as if there were no others, and solve that as a single whole, just as in the solving of a problem in mathematics.

He should set for himself a single "stint" of work to be mastered in a given period of time—a book or a part of a book to be read, a poem to be studied and memorized, a song to be learned.

Such a learner soon will find that it is practically impossible for him to let go of a unit of learning until he has mastered it, and he will have acquired a passion for completion that will make him a real leader in his chosen vocation. He has ceased to be a drifter, and has become a driver, driving himself toward successive successes.

Prof. William A. McKeever, in his "Psychology and Higher Life," tells students how to study, as follows: (1) Have a program; (2) have a method; (3) train your attention; (4) test your strength; (5) be orderly; (6) be punctual; (7) take exercise and get sleep; (8) be cordial toward other people; (9) cultivate pure-mindedness; (10) be a diligent worker.

III. LEARN WITH CERTAINTY

It has been said that "the difference between a good student and a poor one is fifteen minutes." A poor learner stops just short of complete mastery, while the good learner goes even beyond

apparent necessity, until he is certain that he has a full understanding of each particular unit of learning.

One of the best things my father ever did for me was to teach me, by example and precept, to detest a "botch job." He was a carpenter and builder of the old school, in the days when a carpenter *was* a carpenter, when his work included the difficult making of cabinets and cornices that are now made by machinery. He had spent four years of hard work as an apprentice before he began to call himself a carpenter at all. He was a rapid, careful worker. He took a commendable pride in his work, and every piece of work was a masterpiece. He had a big tool-chest filled with the best tools that money could buy, and they always were sharp and clean and in order. Every piece of work had to be finished exactly right.

What a great thing for the world if every human being had been trained to make a "good job" of everything he does in life! How unfortunate that there are so many slipshod workers in the various vocations that have no reasonable pride in their work and that are content merely to "get by," and, who, therefore, have never experienced supreme satisfaction in a piece of work well done!

One of my professors in college had, over his desk, in large letters, the old motto, "What is worth doing at all is worth doing well," and that

was the best of all his good teaching. A student does not need, necessarily, to learn many facts in a class-room if he learns how to work effectively.

I have as a life motto one that probably is not very original and that might not be of any value to anybody else, but which has helped me: "Either do it or do not do it."

In all reasoning, there must be a facing of the facts as they actually are, without prejudice against their source. No one can learn until he is willing to know the facts, and to look them squarely in the face, though it may be an unpleasant experience. The learner must seek the facts, from any and every source, and begin, in his thinking, with these facts. He who is afraid of facts must always remain an ignoramus.

Along with these facts it is advisable frequently to consider also the conclusions of others. He who would be a leader among others in any calling must do his own thinking; but his thinking must begin where the thinking of others leaves off.

Only a fool, therefore, will despise or ridicule or ignore the experts and the specialists. Of course, there are some specious specialists, whom we may call "highbrows," and these are to be avoided. A highbrow has been defined as follows: "A highbrow is a person who has never known any genuine experience in life. Senses has he, but he sees, hears, smells, tastes, touches not. Sensations never thrill him. He counts it

coarse and crass to be of the earth earthy. Leaping from the cradle to the pinnacle of culture with the aid and abetting of a system of education which loves words and despises facts, there he stands, precociously reflective. He knows not the meaning of reality, he never gets beyond mental mendicancy, and he never does a thing that gives the world a push."

IV. LEARN WITH CONTINUITY

He who would be a real learner, and a successful leader, must make frequent attacks on units of study.

He must never consider that he has attained; and, while making progress in the new, he will be reviewing the old through new approaches from different angles.

He will be, therefore, a lifelong reader, in order to profit by the experiences of others and to stimulate his own mental activities.

It is an easy thing to do the easy thing, and to neglect the worth-while activities that enrich personality and result in leadership; and every one, therefore, should have a schedule of times for reading and study, and then steadfastly refuse to allow himself to be lured away from these by social and amusement distractions.

Merle Crowell, in the "American Magazine," some time ago, reported an interview with the director of the evening session of the College of

the City of New York, Frederick B. Robinson, Ph. D., who said, in part: "The man between forty and sixty is normally at the height of intellect and judgment. I find that there is hardly a subject in our curriculum that the average mature mind will not grasp as well as the younger mind, and with superior understanding. Men fail from lack of mental curiosity, attention, careful and comprehensive judgment, and moral purpose. Our ambassador to Denmark, Dr. John D. Prince, is able to converse fluently in twenty-seven different languages; but he did not know Danish, and was called on to make an address, in which he said, 'You will pardon me if I speak to you to-day in Swedish. I will learn Danish, and be able to use it in an address to you next week'; and he kept his promise. Several years ago, W. A. Newman Dorland made an analysis of the activities of four hundred of the world's most famous men, and found that, on the average, they produced their *master work* at fifty years of age, while most of them worked with unabated vigor until long past that age."

V. LEARN WITH ACTIVITY

Between periods of mental activity, the learner should engage in periods of physical activity, if he would gain economic mastery of his study units.

Every successful learner should learn that he is gaining time while spending time in "exercis-

ing" physically, and he should find some way to engage regularly in bodily activity; in work or play, in walking or running, in rowing or swimming, with dumb-bells or Indian clubs, in boxing or bowling, in tennis or golf—there always is some good way if one is possessed of determination.

Some years ago, in an article in the "Scientific American," Dr. George Van Ness Dearborn was quoted as saying: "The student must have good health. He must have abundant air and exercise. He must have plenty of food and sleep. Attention to a book should not be too long concentrated without pause. It should by habit be concentrated vigorously, but only for relatively short periods of time. No one can sit for an hour, or an hour and a half, without changing his position, except at a considerable loss of nerve economy, and it is under such a condition naturally difficult to avoid going to sleep, partial or complete. Every twenty minutes or so, a student should walk around the room for a minute or two, for this activity draws some of the blood out of his brains into his legs; moreover, it relieves the injurious long fixation of the eyes."

If the student will observe the laws of health as regards food, exercise, and sleep, he will find it to be practically impossible to work too hard. Indeed, the danger with most learners is that they will not work hard enough.

Shortly after I entered college, I heard a lecture by the president of the institution, and there was

one sentence in it that I have always remembered. He said: "You have better buildings here, and better apparatus, better facilities in every way, than I had when I was in college; but remember that it takes the same kind of hard work on the part of students to get an education now that it took back in those days. Not all the teachers and all the apparatus in the world can give you an education. You must acquire it yourselves through hard work."

Not only is it true that schools can only assist an individual in educating himself; but it also is true that he may, with greater difficulty of course, educate himself without schools into a position of assured success.

VI. LEARN WITH PASSIVITY

Passivity is an aid to activity. Relaxation must follow action. After a period of study, there should be a briefer period of rest, not only for the sake of further activity, but in order to give what has been learned a chance to become properly associated and fixed with what had been learned before, to allow it to soak down into the subconscious self, so to speak.

Every student should learn for himself how much sleep he needs in order to keep in good health and to do his best work, and then get that amount of sleep regularly.

One eminent educator got along for years with

an average of about five hours of sleep in every twenty-four; and another educator used to take short naps, it is said, holding a ball in his hand over a tin pan, and, when the ball dropped from his hand into the pan, he awoke and went to work again. Both of these men were exceptional, of course. The average man seems to need about eight hours of sleep in every twenty-four hours.

Sleep is nature's plan for renewing the burnt-out nervous system and replacing fatigue with energy, and there is nothing ever to be gained by trying to go against the fundamental laws of one's being.

Every one should learn to go to sleep quickly when he goes to bed. It is largely a matter of training. He should school himself to go to bed without his work and his worries, throwing these off deliberately, cheerfully, and completely. After a faithful worker has done a good day's work, he may confidently turn the universe over to God for at least eight hours.

Moreover there are many who find it a great advantage to take a nap regularly some time during the day. Personally I find this to be of great benefit, and I have never thought that only five minutes would "do me more harm than good," as some seem to think. I find that five minutes will do very well, although fifteen minutes is better; and sometimes thirty minutes is better still.

When I was a Sunday-school field worker, I used to speak from three to five times a day

in conventions and institutes, for weeks at a stretch, going from church to church and spending only a day or two in a place. After talking for two hours in the morning and eating sparingly of the "dinner on the grounds," I would slip into the church and stretch out on an uncushioned pew, with a song-book for a pillow, and go to sleep instantly. Presently the women would come in and begin talking around me, and the children would be running up and down the aisles past me, but I slept the sleep of the tired for from twenty to thirty minutes, and would get up ready to begin all over again. Sometimes I would get another nap late in the afternoon, in preparation for the work of the evening.

Oftentimes, I have found it to be of great advantage to lie down for a few minutes between study or work periods and to relax without going to sleep.

There was a time when I could neither rest nor sleep in the daytime, and found it difficult to sleep at night; but I deliberately and determinedly learned to work when I worked and to rest when I rested; and after that I could do better work and more work.

VII. LEARN WITH LUCIDITY

All good learning must be with clear understanding, with associated meanings.

This involves the progressive building up of a

working vocabulary, and the continuous acquiring of adequate concepts, through the use of dictionaries and books of synonyms, and the careful comparison of every new word with those already learned.

For years I made it a rule never to pass over, in my reading, any word of whose meaning I was in doubt, and to note carefully any falsities or infelicities of speech.

It is an advantage, also, to make it a point to associate with those who possess good vocabularies and who know how to use words effectively, and to hear reputable speakers, listening critically, and at the same time sympathetically, for self-improvement.

It is not enough to study words alone, in building up an adequate association of concepts that are rich in meaning. It is advisable also to have first-hand contacts with the things for which words stand, as far as that is possible. Sometimes pictures must be made to serve in place of the things pictured.

VIII. LEARN WITH INTENSITY

Every learner must learn to concentrate his whole attention upon the unit of study before him, deliberately shutting out everything else, and to hold himself doggedly to his task, despite any conditions that may be unfavorable to the best work.

At the same time, the student should seek to be

in good physical and mental condition at all times; and to get away from others while studying, as far as that is practicable; and to make himself as comfortable as possible.

H. Addington Bruce says: "There are some whose power to study efficiently is lowered by studying too soon after eating or exercising. For definite physiological reasons the brain should not be taxed for at least half an hour after meals or after physical exercise. Others err by studying in clothing that is too tight for them. Even if it is not so tight as to cause discomfort and resultant distraction of the attention, tight clothing injuriously affects students by interfering with the blood's circulation. Another common cause of impairment of study power is found in disregard of the importance of having good lighting conditions when one reads or writes. Some students habitually study in too dim a light, others in a light that is too bright. Both lack and excess of light are productive of eye-strain. And eye-strain has a notoriously unfavorable influence on study ability."

It is necessary, also, if any one would throw himself into his work with enthusiasm, to keep his eye on his life goal and persistently to cultivate a quickening interest.

Dr. George Van Ness Dearborn says: "When you have really acquired a real interest you will learn almost reflexly and without any great effort on your part, because it will be a pleasure to you.

The best way to develop an interest in any subject is by cultural reading. Read particularly on subjects allied more or less to what you are studying. Another way to develop interest is by thinking for yourself of those relations. A third method is to associate with people who already have an interest. Whatever you have an interest in you enjoy doing, and that is the reason why well-adapted work in the long run is the most certain, if not the greatest, of human delights."

This word "delights" suggests the important thought that every student should cultivate the practice of good humor, for the sake of progress in learning, as well as development in personality. He should not allow himself to be vexed or irritated by any defects in his environment that are unavoidable, by his own inner failures and deficiencies, or by anything that anybody else says or does.

Ill-humor is a deadly poison that interferes with digestion and clogs reason. The learner, therefore, should consistently look on the "bright side of life," "count his many blessings," look ahead to something better to come, be glad that he is alive, keep clean and sweet inside his soul, treasure a glad heart.

IX. LEARN WITH UTILITY

The learner must learn that the mere acquiring of knowledge is not learning, except very inci-

dentally. He who only knows is no more educated than a truck is educated when it is carrying a load of books.

Learning is, in part, knowing; but much more is it being and doing. The learner therefore must learn not for possession but for use; surely not for money, for that is the smallest thing in life. He must learn for the enrichment of personality, in order to give out to others something that is fine and helpful. Indeed, it may be said that no one is learning at all, in any true sense, unless he is doing while he is learning, for we "learn by doing." Learning is itself controlled behavior, thinking and doing.

Furthermore the learner constantly should seek to make immediate use of his learning, with advantage to himself and others, as far as this is practicable, regarding future distant uses as being of only secondary importance.

Consequently, he should be a painstaking experimenter, always trying out things. He should be forever asking himself such questions as the following: What are the exact facts? How may these facts be related to my life? If these facts are facts, why are they facts? Is this true? Why is it true? What is the significance of its truth? What am I going to do about it? What? why? when? Where? What for?

I am speaking now to Mr. Average Man or to Miss and Mrs. Average Woman. It is not at all necessary to be an outstanding genius, to be pos-

sessed of an exceptional I. Q., to be a Ph. D., in order to be a constructive, purposive, practical thinker, and therefore to be a real leader among human beings.

X. LEARN WITH HUMILITY

It is true that "a little learning is a dangerous thing," if that little is too highly regarded, and is considered enough to stop with.

The colossal conceit of the average ignoramus is exceeded only by his "funniness." A park statue would have to laugh at him if it looked at him. It would almost seem now and then that the less a man has learned, the more proud he is of it, and the more highly he regards himself.

Just before the last Presidential election, I overheard two men talking politics in the smoking-compartment of a Pullman. One of them talked with all the assurance and the self-sufficiency of an all-wise and infallible political oracle, and at the same time there was no evidence in his talk of his having made any study of politics and economics and history. The whole source of his wisdom seemed to be his one newspaper and his own experience, both of which were pathetically circumscribed, if one might judge by the paucity of thought in the multiplicity of his words.

Every true learner will quickly learn that he needs to be a progressive learner, throughout his

entire life, sitting humbly at the feet of those who are more advanced in learning than he is. No one ever can be educated, any more than he can be fed. He must be fed three or four meals a day for all his days, and his soul also must be frequently and continually fed, if he is to be actually alive up to the very time of his death and burial.

Let me insert here some lines I wrote for a young man in whom I am interested.

Use Your Head

Wake up, young man, and use your head.
Asleep, you might as well be dead.

At school, you learn of this and that,
But what counts most 's beneath your hat.

Your teachers tell you what is true,
But you must think it through and through.

In books you read what wise men know,
But you must see just why it 's so.

It 's fine for you to know the truth,
But you must strive to be the truth.

It 's what you fit into your life
That helps you through this world of strife.

No other one can think for you,
Nor yet for you can be or do.

The roads of men are to you shown
That you may rightly build your own.

Then, as you tread the path you 've made,
You 'll walk with gladness, unafraid.

DISCUSSION

1. Arnaud C. Marts, of New York City, has made a study of 101 American colleges and their 137,579 graduates, of whom 28,679 are teachers, 23,415 are housewives, 14,967 are ministers, 7,630 are lawyers, 7,335 are business executives, 5,353 are physicians, 4,122 are engineers, 3,887 are merchants, 3,439 are farmers, 1,711 are journalists, 1,294 are chemists, 1,156 are authors, 902 are accountants, 220 are architects, and the others are scattered among various callings. Of the teachers, 4,303 are college professors and 533 college presidents.

2. It is said that Samuel F. B. Morse, the inventor of the telegraph, sat in the Senate Gallery at Washington, on the evening of March 3, 1843, when he was fighting for the bill that was to give him his opportunity to experiment with the long-distance telegraph, with less than one dollar in his pocket, having come to the end of his rope. It was nearly midnight, when the Senate would adjourn, and still his bill had not passed. Two senators told him that it could not pass in the short time that remained. He went to his hotel,

and subsequently wrote to a friend as follows: "Painful as was the prospect of renewed disappointment, I am sure you, my dear sir, will understand me when I say that, knowing from experience whence my help must come in any difficulty, I soon disposed of my cares, and slept as quietly as a child."

3. For helpful chapters, see Dearborn's "How to Learn Easily," Whipple's "How to Study Effectively," Pyle's "Psychology of Learning," Kitson's "How to Use Your Mind," Bagley and Keith's "An Introduction to Teaching," Tralle's "Dynamics of Teaching," Coe's "What Ails Our Youth?" Dunlap's "Elements of Scientific Psychology," Pillsbury's "Fundamentals of Psychology," Starch's "Educational Psychology," McDougall's "Outline of Psychology."

CHAPTER X

THE WILL TO WIN

Nobody can "make up" your mind for you. You must do that for yourself; and the way you do it will determine your success or failure in life.

No one has *a will,* if we are to follow McDougall, as "a faculty, an entity of any kind, distinct from the rest of the personality. 'The will' is character in action."

And it is character in action in any individual that wins in the struggles of life. It is not character as a mere possession, in cold storage, but *willed* character under the control of intelligent *willing* on the part of those who have learned how to think effectively, that has given to the world its leaders.

The accumulated wisdom of the psychologists on this subject, so far as its practical applications are concerned, avoiding its metaphysical mazes, may be presented in the form of seven admonitions.

I. MAKE UP YOUR MIND QUICKLY

Face the situation with undivided attention, review the acquired facts involved, and come to a

decision immediately. Unless there are absent certain obtainable facts that are essential to an intelligent decision, there is no excuse for any delay. You can make up your mind at one time as well as another if you make up your mind to do it—provided you have a mind, and have learned how to use it.

I have watched a banker friend "in action," and have seen him dispose of a variety of matters of importance in an hour, placing loans, renewing notes, accepting security, approving or rejecting applications for accommodation, and always calm and courteous and confident. One day, he closed a million-dollar deal within five minutes after the beginning of the interview. He has trained his mind to work machine-gun fashion, and he rarely makes a mistake.

Another friend faced the question "to go or not to go," one day; and in less than a minute he had decided to go on a thousand-mile trip, and in another twenty-five minutes had his grip packed and was at the station.

Contrast with this quick decision the vacillation of another friend, a young woman whom I was accompanying to a lecture. Toward the end of our little trip on the street-car, we had a choice of two routes. We could stay on the car until we had gone another block, and then walk three blocks, or we could change cars and ride three blocks and then walk one block. I left it to her to decide; but she could not do it—not in a whole

block on the car. When the car stopped at the cross-town car-line where we had to get off if we changed cars at all, she was still undecided; and, just as the door was about to be closed, I had to grasp her by the arm and say, "Come on, let us get off here"—else she would have been standing there until now.

Some people cannot decide about a vocation. The world is full of drifters who simply cannot decide on a life calling. It would be better for them to decide on almost any vocation and make a mistake than not to decide at all, for even a wrong decision might lead to another better decision.

II. ACT PROMPTLY ON YOUR DECISIONS

Proceed at once to put your decisions into effect, unless you can give yourself valid reasons for delay.

When you meet another person, decide which way you are going, and go that way, and keep on going. When crossing a street, take in the situation quickly and carefully, come to an immediate decision, and either cross at once or do not cross —else you may never have another chance.

Hesitation, indecision, vacillation, wabbling, is dangerous, not only with regard to immediate consequences, but to the individual himself, because of the effect on his character.

A prompt and confident acting on decisions is

an expression of stability, reliability, dependability. Men of strong character make decisions quickly, act upon them promptly, and at once forget all about them, so they can go on to something else important.

Did you ever know people who never seem to be able to make any decisions that stay made? They never make a purchase of clothing without regretting the selection afterward. They go to the theater or to the church, and they are seated too far back, or too far forward, or too far on one side, and they wish they had made a different decision. They cannot see anything or hear anything that is going on because they are too much occupied with themselves, wishing they were where they are not, or were not where they are. They might better have stayed at home. Only then they would wish they had gone.

Of course, a wise person does change his mind sometimes, when there is evident good reason for doing so. He is not ashamed to change his mind about the same thing three or four times a day if necessity arises. He may find, on acting on a decision, that he has made a mistake, as any one might have done though he had spent a month coming to a decision; and he just as quickly makes another decision.

There are times when experimentation is the only feasible method of arriving at a wise conclusion; and an intelligent, trained thinker has the

courage to experiment, and thus to risk failure, in order to achieve the highest success.

III. KEEP YOUR GOAL IN VIEW

Every important life-goal involves many decisions and efforts.

The controlling goal in my life during these two months is the writing of this book. This goal claims the bulk of my attention and absorbs my energies. I stop from time to time to eat and sleep and exercise. Some other minor goals claim my attention occasionally and enlist my energies—the teaching of some classes, the delivering of a lecture, a dinner engagement, a conference with a committee, a magazine article that "pops into my mind" in the intervals of book-writing—but the bulk of my working time and thought and effort, for these two months, is devoted to the writing of this book; and the fact that you are reading it is proof that I successfully kept this particular goal in view until I reached it.

If I were one of those individuals who lose sight of a goal as soon as they get well started toward it, I should never finish this book; because I should have turned aside long ago to some other kind of book, first to begin and to quit a book on memory, then to begin on a novel, then to turn to the writing of a play—never finishing anything. Else I might have decided not to write a book at

all, but to turn to something else, and to get nowhere again. If I were that type of man, you could know only one thing about me, namely, that I never finish anything I begin.

Failure to finish this particular book might not brand me as a non-finisher, and therefore as a man of weak character, because I might be asked by my friends to undertake something that appealed to me as being far more important; and this new undertaking would then become my absorbing goal, and the book-writing would be put aside, just as now I am putting aside for this book the writing of a series of short articles for a magazine and an invitation to speak in a convention.

IV. THINK YOUR WAY THROUGH TO WORTHY GOALS

Unless the individual chooses his life's goals intelligently, reaching them through many secondary judgments and decisions, he will be forever expending his energies upon the useless or unimportant things of life, or will be self-willed and headstrong.

William McDougall, in his "Outline of Psychology," says: "Recently, after a rainy day, I set out for an evening stroll, in company with a square-jawed extrovert. Our purpose was merely to get a little exercise and fresh air. Sighting a deserted farm-house, on a hill a little

way from the road, we turned toward it, moved merely by a very mild curiosity. Very soon we had lost our direction among the trees. The mosquitoes swarmed, it was unpleasantly damp under foot, and the undergrowth was dense. But in vain I suggested a return to the road. My companion kept trying one direction after another. At last I put it to him, 'Why are you so set on finding that house?' At once the reply came, 'Oh, I hate to be beaten!' And I believe his reply expressed the whole truth. Of this type is the inveterate rock-climber, who, caring nothing for scenery and bored by a walk over the hilltops, spends every holiday in scrambling up 'chimneys' and precipices and in devising new and more difficult ways of getting to the top of a mountain. Somewhat similar is the motive of the financier or business man who sets out to make a fortune and who, having made it, cannot rest or take up any rational mode of life, but persists in seeking new worlds to conquer. Yet another type of specialized and unbalanced character is that formed under the influence of a master sentiment or some one object. The object may be a person, or an animal, or a house; it may be 'the single tax' or 'prohibition'; it may be old china, or pewter, or first editions, or beetles. In respect to all other goals, the man may be vacillating and weak; but in respect to his one hobby, he shows the utmost persistence."

Not only is it important to choose goals intel-

ligently, but it is necessary to learn and to utilize the best means of reaching these goals. It is not enough to be doggedly determined. Worthy ends cannot be reached magically through the exercise of "will-power."

Take public speaking, for example. Probably almost any individual might become an effective speaker if he would determine to become one; and then practise patiently and persistently and intelligently, with the aid of teachers and books, utilizing the sum of human wisdom on the subject, which may be summarized as follows:

(1) *Speak confidently.* Others have learned, and why not you? Others have made many failures, and why not you? Put aside your fears and hesitations and self-consciousness and timidities, and get at it and keep at it. Speak frequently, seeking suitable opportunities. Public speakers are not born, except incidentally. They are made, and chiefly self-made.

(2) *Speak correctly.* Arrange your material in logical, effective order, always making the most careful preparation, and seek to use correct English. If your early training in English was bad or inadequate, you can, nevertheless, through diligent study and practice, correct your defects in grammar and diction and pronunciation.

(3) *Speak distinctly.* Learn how to articulate correctly and to enunciate distinctly, so that every listener can understand every word. Practise speaking the various sounds of the language,

separately and in combination. Read aloud to some member of the family every day, watching your utterance. And do not be afraid to open your mouth and energize your diaphragm.

(4) *Speak variedly.* Speak with proper emphasis and modulation, so as to avoid the effect of monotony and to compel attention and understanding and appreciation and appropriation. As to emphasis, emphasize each new and significant word in a paragraph of speech. The new is that which occurs for the first time in the particular paragraph. Through such emphasis you will compel attention to the words that will bear the burden in yielding the meaning of what you are saying. As to modulation, this has to do with variation in the pitch of the voice, which should be continuously sliding up and down, and back and forth, in accordance with the meaning of what you are saying. Put "expression" into your speaking.

(5) *Speak rapidly.* The slow speaker is almost never an effective speaker. The listeners apprehend rapidly if at all, and in units of thought; and a whole group of words is required to present a unit of thought. Therefore it should be spoken quickly. Of course, speech never should be so rapid as to prevent appropriate distinctness and emphasis and modulation, and the rate of speech should vary according to the thought and the length of sentences, with occasional short pauses for emphasis; but, if this is kept in mind, it is

difficult to speak too rapidly. No matter how slow you are "naturally," you can speed up, if you will.

(6) *Speak originally.* Study other speakers, but do not copy any of them. Develop an individual style and method, as far as that is possible. In other words, express your own true developed personality in all your speaking. Particularly think up new, fresh, interesting ways in which to begin a speech, avoiding all formal, stereotyped introductions.

(7) *Speak purposefully.* Never speak merely to "express" yourself, or only to entertain. It is well to entertain, but entertainment should be incidental. Indulge in humor, and do not be afraid to do it, but let it be a means and not an end in itself. Have a definite, specific purpose every time you speak. Plan to "get something over" into life. Build your talk around or into a single unifying dynamic theme that will enrich personality through the development of an ideal or attitude.

(8) *Speak simply.* Get to the point directly. Let your subject move along easily from point to point. Keep away from unusual words. Beware of making a display of your information or ideas. Talk simply and sincerely and naturally, as one human being to other human beings. Begin quietly, and "warm up" gradually.

(9) *Speak enthusiastically.* Be physically in earnest, as well as morally in earnest, supple-

menting words and voice with facial expression and appropriate gestures. Do not yell and "saw the air," do not vociferate and gesticulate, but at the same time throw yourself into your speech, speaking with subdued passion and controlled animation. Such speaking suggests the importance of what you are saying, and produces conviction in the minds of your listeners.

(10) *Speak dramatically.* Tell stories, use illustrations, utilize figures of speech, introduce conversations, impersonate characters, thus appealing strongly to the imagination and feeling and will. Do not merely talk about truth, but show it in action in life situations, and seek to make the truth real and attractive and effective in life.

V. DO THE HARD THING WHEN NECESSARY

I think it is a mistake to follow the advice of those who recommend that we go out of our way to do at least one hard thing every day for the sake of self-discipline.

Any individual who intelligently thinks his way through to worthy goals, as has been suggested, will always need to be doing the hard thing from time to time in realizing these goals, without having to seek difficulties deliberately.

Probably here is the place to say a few words regarding conscience. We must not think of con-

science as being a faculty of the mind, an inner light of the soul, an unerring guide, an inborn principle. Conscience is not an instinct at all, but rather a product of reason. It is not something that is given, but rather something that is acquired. It is not fixed, but rather is capable of continual improvement.

"Conscience," says McDougall, "is moral character—character developed under moral guidance, character in which the moral sentiments are duly incorporated in the system of the sentiments and, through the medium of the sentiment of self-regard, are given due weight in all moral issues; character consolidated by habitual and consistent decision and action, in accordance with the promptings of the moral sentiments and of an unyielding self-respect."

Some of the worst deeds in history have been done conscientiously; but at the same time every individual always should act conscientiously, at whatever cost. If he goes wrong in this way, he needs to get a better conscience. In the meantime there is no other better guide. He can act only according to his present "moral lights," in harmony with his present moral character, if he is to be true to himself and to others. Whatever this costs, he should pay the price, courageously, cheerfully, hopefully.

He who makes it a practice to travel in the easy way of life, is pretty sure to find himself going astray or even heading toward perdition.

VI. CULTIVATE STRONG DESIRES

Geraldine Farrar has been reported as saying: "If you want anything badly enough to go after it, heart and soul, tooth and nail, you will get it. Life is very short, but it can be very full if we plan it right. I prefer to do the work which makes me happiest and gives happiness to those who inspire it in me. If I ever had to find a new job in which I could neither sing nor act, I would not rest until I found some form of work which I would enjoy. Love your job, whatever it is, and it will repay you in money, happiness, and success."

Mary Garden, in her autobiography, tells of her consuming desire to become a singer and of her heartbreaking search for the right teacher in Paris, at a critical period in her training. She says: "Here, then, I was at a pretty pass—having tried a score of the best teachers in Paris, studying now with a master and conscious all the while of the fact that I was not progressing. What was I to do? Where was I to turn? You may believe me that I spent many an anxious and sleepless night trying to find an answer that would satisfy me."

And she tells how, finally, she did find the right teacher. "He knew how to produce his effects; and what interested me was that he could explain how this was done in a way I could understand."

We should have a thousand Geraldine Farrars

and Mary Gardens if we had a thousand who really wanted to sing as these two wanted to sing. So with the world's artists; they had strong artistic desires. So with the world's great writers; they wanted to write. So with the great surgeons; they had strong desires. So with the great teachers; they wanted exceedingly to teach effectively.

Whatever you want to be, want it enough to pay the price it will cost. Make strong your desires through study and reading, and through association with those who have similar desires. And, when you want anything, you must want the preparation that will enable you to get it, and that will lead you to pay the price of that preparation.

When I started on a long winding path of preparation, I had only four dollars in money, but I had something else that was worth more than four millions of dollars, namely, a desire; and that desire kept me in school continuously for twelve years.

It is reported that students working their way through Yale, last year, earned more than three hundred thousand dollars, and that New York University students, during the same time, earned more than six hundred thousand dollars in work obtained through the university's employment bureau. I know a Columbia student who got fifty dollars, the other day, for a pint of his blood, and he is to give another transfusion soon to the same patient.

VII. FINISH WHAT YOU UNDERTAKE

One New York business man goes to the extreme of never hiring brilliant men in his organization, contending that they are "quick starters, but poor finishers."

This man is mistaken in thinking that all brilliant "starters" are "poor finishers," but he certainly is right in thinking that a man, brilliant or not, must be a good finisher in order to be successful. He raises five questions in hiring men, as follows: (1) Has he good health? (2) Has he saved money? (3) Does he talk and write effectively? (4) Does he finish what he starts? (5) Is he possessed of real courage?

It is an incontrovertible fact that any individual, though he may have only average ability, will succeed in any worthy and suitable undertaking if he simply will stick to it. In school, he will get his diploma if he will keep at patient plodding, and not get discouraged. I have proved, in my own experience, that almost any school will give almost any individual a diploma if he will keep working and hang around long enough. They will give him a diploma after a while in order to get rid of him.

In an article entitled, "How Writers Work," in one of the magazines, a writer shows how the successful writers do their work, for the most part by schedule, grinding out all the way from one to six thousand words a day, day after day.

One of these writers writes a hundred thousand words a month, and has had that much printed every month for years. One of the writers is quoted as saying: "A steady grind is perhaps not the roseate-hued life which the beginner pictures the successful writer as having. But the fact remains that those who have achieved, do follow out such a program and follow it conscientiously and regularly. The surprising thing of all is that we love it. Because to do the work one likes can never be drudgery, but by far the most enjoyable thing in life."

Some writers have persisted in this patient grinding-out process for years before ever they could get anybody to publish what they wrote. It is said that William Dean Howells, one of the greatest of the American masters of English, once sent some verses to every magazine of any standing in America, and they were rejected by each and all; but, instead of being discouraged and quitting, he sent them to England, and they were accepted.

H. H. Van Loan, giving advice to young writers, in the "Story World," says: "If you write two or three years without selling a story, do not get discouraged. Just look at the fun you have had. I get a lot of fun out of every story I write. I was a year trying to sell 'The Virgin of Stamboul.' I peddled 'The Great Redeemer' fourteen months before I finally found a producer

who thought enough of it to buy it. A story that one producer will give ten thousand dollars for another producer would not give five cents for if it were inlaid with gold. 'The Covered Wagon' is going to make a million or more for Famous Players-Lasky, and yet I know of a firm that held this story for weeks and refused to pay a very meager price for it because, in their opinion, it was 'merely a lot of wagons.' "

In the "Story World" for April, 1924, there was a story about Jack London, from which I quote the following: "Jack London, a loafer on the Oakland water front, a tramp, a jailbird, a sailor, a roustabout in Alaska, was world famous as a writer at twenty-six. At the beginning, he wrote stories, articles, and even sonnets, and most of them were returned to him. A San Francisco editor who knew him in those first brilliant days of struggle has told us how the young London had two sticks driven in the ground, to which he had attached a wire. His rejection slips were strung on that wire, and it was not long until it was full. He lived to see the day when he had sold every story and article for which the slips stood—and he sold them at one of the highest rates ever given to an American writer, and perhaps never exceeded by the price given to but one or two writers, living or dead. During the last year of London's life, the 'Cosmopolitan Magazine' paid him well over seventy thousand dollars for his twelve-months' output. And this vast sum

did not take into consideration his book royalties, or his picture and serial rights. It is safe to say that Jack London earned nearly two hundred thousand dollars in one year. He once wrote to a friend, 'Better not begin to write unless you are not afraid to work, work, work, to work early and late, unremittingly and always.' "

Some one has said that "a winner never quits, and a quitter never wins," and that "opportunity is made by the good men, and pined for by the poor."

A California girl named O'Flaherty, who won the long-distance swimming race in San Francisco Bay, several years ago, was asked by a reporter to explain how she did it, and she said: "Well, I just kept on going. Once I felt that my strength was gone and that I would have to quit; everything was getting black. But I said to myself, 'The O'Flahertys never quit,' and I just kept going."

DISCUSSION

1. It ought to be encouraging to ordinary mortals that practical psychology need not wait on the settlement of the questions in dispute among philosophical psychologists. Practical psychology offers to all of us suggestion and inspiration for the enrichment of our personalities and the control of our activities. Its common-sense appeal possesses a high value for us, whatever the

outcome of the metaphysical discussions of some of the psychologists. The statements in this chapter, for instance, regarding the "willing" phases of our lives, would still have a decided practical value, I think, even if it should be found that some of the psychologists are correct in their assumptions that a human being really does not will anything, that he has no personality, that his body itself is all the soul he has, that all his life is a mere succession of "conditioned reflexes," that he is of a piece with the stone and the clod and the raindrop, and not essentially different from them; all of which seems to me to be the height of absurdity.

2. The old fatalistic doctrine of determination, which denies freedom of will to man, has bobbed up again in our day in the new form of "behaviorism," which makes man a mere machine. One of the advocates of this kind of psychology, in this country, is John Broadus Watson, who, in his "Psychology from the Standpoint of a Behaviorist," says: "Psychology from the standpoint of the behaviorist is concerned with the prediction and control of human action and not with an analysis of 'consciousness.' The goal of psychology is the ascertaining of such data and laws that, given the stimulus, psychology can predict what the response will be; or, on the other hand, given the response, it can specify the nature of the effective stimulus." Personally, let me say that this aim seems to be a very low aim, if

it be the aim of psychology, and I cannot admit that this is the most that can be expected from psychology. I have always supposed that the ultimate aim of psychology—and I see no reason as yet to believe otherwise—is *improved* human life, and that the real business of the psychologist is to develop personality and to make individual and social life more effective and more worth while.

3. Perhaps the outstanding opponent of behaviorism among modern psychologists is William McDougall, of Harvard, who holds that psychology is based on observations of *three* kinds, and not one, as the behaviorists hold. He says, "These three kinds of observation—namely, (1) introspection, or the noticing of one's own experiences, (2) observation of the conditions or occasions of experiences, (3) observation of the expressions of experiences—are practised by all men with some degree of success; and common speech embodies many general propositions based upon them." Dr. McDougall claims that behaviorism and all other "mechanistic psychologies" are made possible only by the deliberate ignoring of certain essential data, and quotes Dr. Watson as saying: "What has been called experience or consciousness may occur or exist for all I know or care. But I am not interested in it. I am concerned only to understand human behavior. I know that all behavior is mechanically determined by reflex processes." Mc-

Dougall refuses to adopt this unworthy "devil-may-care" attitude of the behaviorist toward experience, and believes in "the mind as something which expresses its nature, powers, and functions in two ways: (1) the modes of individual experience; (2) the modes of bodily activity, the sum of which constitutes the behavior of the individual." He believes in the freedom of the will as a fact of experience, and says: "Volition then becomes the expression of the whole personality. The will is character in action."

4. Dr. Thomas Verner Moore, in his recent book, "Dynamic Psychology," agrees substantially with McDougall. He condemns behaviorism as extreme and as a one-sided "outgrowth from animal psychology." He says: "Nor has behaviorism been able to attain its goal and predict and control behavior. The pure behaviorist would have little place in a psychological clinic or the schoolroom or the juvenile court, etc. Whenever one wishes to understand any of the real problems of mental conflict, or penetrate into the real causes of the difficulties of life, one has to obtain introspections from the patient in trouble. His reactions alone will not give the insight into his personality that is necessary in order to give him the help he needs. Psychology should enable us to solve the difficulties of the human race as well as to investigate the curve of learning in white rats, dogs, cats or human organisms."

5. Prof. Moore believes in the freedom of the will, and defines it as "the ability to conceive of an end of action, and will the means by which it may be attained." He presents a mass of evidence in support of this view. He says, "The end of human life should be the development of the will and intellect so that truth and goodness are so interwoven that the good is voluntarily chosen by necessity." In presenting the reasons why we should believe in the freedom of the will, he gives the following three common-sense, practical arguments: (1) Every man believes in his own responsibility, for laziness, neglect, etc., and responsibility involves the power to will. (2) Every man holds other beings responsible for their actions. Law is built upon this belief in responsibility. (3) Every man believes in the power of his own initiative. If any one wants a position he does not wait for the mechanism of the cosmos to pick him up and place him in the position that he seeks. No machine has any power of initiative. No machine is responsible. No man could feel responsible for "conditioned reflexes."

6. C. S. Myers, director of the International Institute of Industrial Psychology, London, in the "American Journal of Psychology," January, 1925, says: "Behaviorists are in fact physiologists, observing reactions to stimuli in the intact organism, instead of—as in most physiological experiments—in isolated organs, tissues, or parts

of systems. They have escaped the difficulty of dealing with mental processes by ignoring, if not by denying, their existence. Such perversity breaks down in actual practice."

7. For discussions of the will, see McDougall, Betts, Colvin and Bagley, Hollingsworth and Poffenberger, Horne, Payot, Moore, Gates, Royce, DuBois, Pyle, Saxby, Swift, Dresser, Givler, Hall, Pillsbury, Stewart.

8. For help in public speaking, see Sheffield's "Joining in Public Discussion," Mosher's "A Complete Course in Public Speaking," Beveridge's "The Art of Public Speaking," Harrington and Fulton's "Talking Well."

SELECTED REFERENCES

Adams, John, 1915, "Making the Most of One's Mind"—George H. Doran Company.

Bagley, William C. (and Keith, John A. H.), 1924, "An Introduction to Teaching"—The Macmillan Company.

Bennett, Arnold, 1923, "How to Make the Best of Life"—George H. Doran Company.

Bennett, Henry Eastman, 1923, "Psychology and Self-Development"—Ginn and Company.

Betts, George Herbert, 1906, "The Mind and Its Education"—D. Appleton and Company.

Beveridge, Albert J., 1924, "The Art of Public Speaking"—Houghton Mifflin Company.

Breese, Burtis Burr, 1917, "Psychology"—Charles Scribner's Sons.

Brierley, Susan B., 1923, "An Introduction to Psychology"—Dodd, Mead and Company.

Bruce, H. Addington, 1915, "Sleep and Sleeplessness"—Little, Brown and Company.

Bruce, W. S., 1922, "The Psychology of Christian Life and Behavior"—T. and T. Clark.

Cabot, Richard C., 1914, "What Men Live By"—Houghton Mifflin Company.

Calkins, Mary Whiton, 1916, "An Introduction to Psychology"—The Macmillan Company.

Campion, George G., 1923, "Elements in Thought and Emotion"—University of London Press.

Cheley, Frank H., 1923, "The Job of Being a Dad"—W. A. Wilde Company.

Child, C. M., 1924, "Physiological Foundations of Behavior"—Henry Holt and Company.

Coe, George Albert, 1924, "What Ails Our Youth?"—Charles Scribner's Sons.

Coe, George Albert, 1924, "Law and Freedom in the School"—University of Chicago Press.

Columbia Associates in Philosophy, 1924, "An Introduction to Reflective Thinking"—Houghton Mifflin Company.

Colvin, S. S. (and Bagley, W. C.), 1924, "Human Behavior"—The Macmillan Company.

Conn, Herbert William, 1914, "Social Heredity and Social Evolution"—The Abingdon Press.

Creig, J. Y. T., 1923, "The Psychology of Laughter and Comedy"—Dodd, Mead and Company.

Dearborn, George V., 1918, "How to Learn Easily"—Little, Brown and Company.

DuBois, Paul, 1909, "Self-Control and How to Secure It"—Funk and Wagnalls Company.

Dresser, Horatio W., 1924, "Psychology in Theory and Application"—Thomas Y. Crowell Company.

Dunlap, Knight, 1922, "Elements of Scientific Psychology"—C. V. Mosby Company.

Edman, Irwin, 1920, "Human Traits and Their Social Significance"—Houghton Mifflin Company.

Elliot, Hugh, 1922, "Human Character"—Longmans, Green and Company.

Ellwood, Charles A., 1917, "An Introduction to Social Psychology"—D. Appleton and Company.

Fielding, William J., 1922, "The Caveman Within Us"—E. P. Dutton and Company.

Gates, Arthur I., 1923, "Psychology for Students of Education"—The Macmillian Company.

Givler, Robert Chevault, 1922, "Psychology"—Harper and Brothers.

Hall, G. Stanley, 1922, "Senescence"—D. Appleton and Company.

Harrington, W. L. (and Fulton, M. G.), 1924, "Talking Well"—The Macmillan Company.

Hawksworth, Hallam, 1923, "The Workshop of the Mind"—The Century Co.

Haywood, Charles W., 1923, "Re-creating Human Nature"—Alfred A. Knopf.

Hess, Herbert W., 1923, "Creative Salesmanship"—J. B. Lippincott Company.

Hollingsworth, H. L., 1922, "Judging Human Character"—D. Appleton and Company.

Hollingsworth, H. L. (and Poffenberger, A. T.), 1917, "Applied Psychology"—D. Appleton and Company.

Horne, Herman Harrell, 1914, "Psychological Principles of Education"—The Macmillan Company.

Huey, Edmund Burke, 1924, "The Psychology

and Pedagogy of Reading''—The Macmillan Company.

Hunt, H. Ernest, 1918, ''Self-training''—David McKay Company.

Hunter, Walter S., 1919, ''General Psychology'' —University of Chicago Press.

Kitson, Harry D., 1921, ''How to Use Your Mind''—J. B. Lippincott Company.

Marshall, Henry Rutgers, 1919, ''Mind and Conduct''—Charles Scribner's Sons.

McDougall, William, 1908, ''An Introduction to Social Psychology''—John W. Luce.

McDougall, William, 1923, ''Outline of Psychology''—Charles Scribner's Sons.

Moore, Thomas Verner, 1924, ''Dynamic Psychology''—J. B. Lippincott Company.

Mosher, Joseph A., 1924, ''A Complete Course in Public Speaking''—The Macmillan Company.

Norsworthy, N. (and Whitley, M. T.), 1918, ''The Psychology of Childhood''—The Macmillan Company.

Ogburn, William Fielding, 1922, ''Social Change''—B. W. Huebsch.

Paton, Stewart, 1921, ''Human Behavior''— Charles Scribner's Sons.

Patri, Angelo, 1917, ''A Schoolmaster of the Great City''—The Macmillan Company.

Patri, Angelo, 1922, ''Child Training''—D. Appleton and Company.

Patrick, George T. W., 1916, ''The Psychology of Relaxation''—Houghton Mifflin Company.

Patrick, George T. W., 1920, "The Psychology of Social Reconstruction"—Houghton Mifflin Company.

Payot, Jules, 1921, "Will Power and Work"—Funk and Wagnalls Company.

Pillsbury, W. B., 1922, "Fundamentals of Psychology"—The Macmillan Company.

Platt, Charles, 1921, "The Psychology of Thought and Feeling"—Dodd, Mead and Company.

Pyle, W. H., 1921, "The Psychology of Learning"—Warwick and York.

Robinson, James Harvey, 1921, "The Mind in the Making"—Harper and Brothers.

Robinson, James Harvey, 1923, "The Humanizing of Knowledge"—George H. Doran Company.

Saxby, I. B., 1921, "Education of Behavior"—University of London Press.

Seashore, Carl Emil, 1923, "Introduction to Psychology"—The Macmillan Company.

Severn, Elizabeth, 1917, "The Psychology of Behavior"—Dodd, Mead and Company.

Starch, Daniel, 1924, "Educational Psychology"—The Macmillan Company.

Stewart, Cora Wilson, 1922, "Moonlight Schools"—E. P. Dutton and Company.

Swift, Edgar James, 1918, "Psychology and the Day's Work"—Charles Scribner's Sons.

Thorndike, Edward L., 1903, "Educational Psychology"—The Science Press.

Tralle, Henry Edward, 1924, "Dynamics of Teaching"—George H. Doran Company.

Wallas, Graham, 1919, "The Great Society"—The Macmillan Company.

Wallas, Graham, 1921, "Our Social Heritage"—Yale University Press.

Walsh, James J. (and Foote, John A.), 1924, "Safeguarding Children's Nerves"—J. B. Lippincott Company.

Walton, George Lincoln, 1919, "Why Worry?"—J. B. Lippincott Company.

Warren, Howard C., 1922, "The Elements of Human Psychology"—Houghton Mifflin Company.

Watson, John Broadus, 1909, "Psychology from the Standpoint of a Behaviorist"—J. B. Lippincott Company.

Whipple, Guy M., 1916, "How to Study Effectively"—Public School Publishing Company.

Wiggam, Albert Edward, 1922, "The New Decalogue of Science"—The Bobbs-Merrill Company.

Woodworth, Robert S., 1921, "Psychology, a Study of Mental Life"—Henry Holt and Company.

Woodworth, Robert S., 1922, "Dynamic Psychology"—Columbia University Press.

THE END

National Board of Ed
Wash. D.C,
Hygiene Dept.

any in
of se
stu S.

Sherw
Th

DATE DUE

MAR 4 '71

GAYLORD PRINTED IN U.S.A.

301.155
T769

Tralle, Henry Edward
AUTHOR

Psychology of leadership.
TITLE

301.155
T769 Tralle, Henry Edward
Psychology of leadership.

28027